THE PRIMER, SET FOORTH

by the Kynges maieſtie and
his Clergie, to be taught
lerned, & read: and none
other to be vſed
throughout
all his
dominions.

M.D.XLV.

BRITISH MUSEUM

The contentes of this booke.

The kalendre.
The Kynges highnes iniunction.
The praier of our Lorde.
The ſalutation of the Angell.
The Crede or articles of the faith.
The ten commaundementes.
Certen graces.

The Matins
The Euenſong.
The Compline.
The Seuen pſalmes.
The Letany.
The Dirige.
The Commendations.
The Pſalmes of the paſſion.
The paſſion of our Lorde.
Certen godly praiers, for ſundry purpoſes.

KL Januari hath .xxxi. dayes.

xix	A			The circumciſion of Chꝛiſt.	i
viii	b	iiii	No.		ii
	c	iii	No.		iii
xvi	d	ii	No.		iiii
v	e		Nonas.	The Epyphany.	v
	f	viii	Jd.		vi
xiii	g	vii	Jd.		vii
ii	A	vi	Jd.		viii
	b	v	Jd.		ix
x +	c	iiii	Jd.		x
	d	iii	Jd.	The ſunne in Aquario.	xi
xviii	e	ii	Jd.		xii
vii	f		Jdus.	S. Hyllari.	xiii
	g	xix		Kalen. Febꝛua.	xiiii
xv	A	xviii	kl.		xv
iiii	b	xvii	kl.		xvi
	c	xvi	kl.		xvii
xii	d	xv	kl.		xviii
i	e	xiiii	kl.		xix
	f	xiii	kl.	S. Fabiane and Seba-	xx
ix	g	xii	kl.	ſtian martyꝛs.	xxi
	A	xi	kl.	S. Uincente martyꝛ.	xxii
xvii	b	x	kl.		xxiii
vi	c	ix	kl.	S. Timothe.	xxiiii
	d	viii	kl.	Cõuerſion of ſ. Paule.	xxv
xiiii	e	vii	kl.	S. Policarpe martyꝛ.	xxvi
iii	f	vi	kl.		xxvii
	g	v	kl.		xxviii
xi	A	iiii	kl.		xxix
xix	b	iii	kl.		xxx
	c	ii	kl.	×.ii.	xxxi

KL Februari hath.xxviii. dayes.

viii	d			Fast.	i
	e	vi	No.	The Purification of our	ii
xvi	f	v	No.	Lady. S. Blase martyr.	iii
v	g	iiii	No.		iiii
	A	iii	No.	S. Agathe martyr.	v
xiii	b	ii	No.		vi
ii	c		Nonas.		vii
	d	viii	Id.		viii
x	e	vii	Id.		ix
	f	vi	Id.		x
xviii	g	v	Id.	The sunne in Piscibus.	xi
vii	A	iiii	Id.		xii
	b	iii	Id.		xiii
xv	c	ii	Id.	S. Valentine.	xiiii
iiii	d		Idus		xv
	e	xvi	kl.		xvi
xii	f	xv	kl.		xvii
i	g	xiiii	kl.		xviii
	A	xiii	kl.		xix
ix	b	xii	kl.		xx
	c	xi	kl.		xxi
xvii	d	x	kl.		xxii
vi	e	ix	kl.	Fast.	xxiii
	f	viii	kl.	S. Mathy Apostle.	xxiiii
xiiii	g	v	kl.	The place of yͤ leape yere	xxv
iii	A	iiii	kl.		xxvi
	b	iii	kl.	S. Augustine bishop.	xxvii
xi	c	iii	kl.		xxviii

KL Marche hath .xxxi. dayes.

xix	d				i
viii	e	vi	No.		ii
	f	v	No.		iii
xvi	g	iiii	No.		iiii
v	A	iii	No.		v
	b	iii	No.		vi
xiii	c	ii	No.		vii
ii	d		Nonas.		viii
	e	viii	Id.		ix
x	f	vii	Id.		x
	g	vi	Id.	The sunne in Ariete.	xi
xviii	A	v	Id.	Equinoctium.	xii
vii	b	iiii	Id.	S. Gregory	xiii
	c	iii	Id.		xiiii
xv	d	ii	Id.		xv
iiii	e		Idus.		xvi
	f	xvii	kl.		xvii
xii	g	xvi	kl.	S. Edouarde martyr	xviii
i	A	xv	kl.	S. Joseph.	xix
	b	xiiii	kl.		xx
ix	c	xiii	kl.		xxi
	d	xii	kl.		xxii
xvii	e	xi	kl.		xxiii
vi	f	x	kl.	Fast.	xxiiii
	g	ix	kl.	The Annūciation of our lady	xxv
xiiii	A	viii	kl.	Resurrection of Jesu Christ.	xxvi
iii	b	vii	kl.		xxvii
	c	vi	kl.		xxviii
xi	d	v	kl.		xxix
	e	iiii	kl.		xxx
xix	f	iii	kl.		xxxi

Itm paid to y
for the gon q
was bysi [illegible]
[illegible] of ba

KL April hath .xxx. dayes.

viii	g				i
xvi	A	iiii	No.		ii
v	b	iii	No.		iii
	c	ii	No.	S. Ambrose.	iiii
xiii	d	Nonas.			v
ii	e	viii	Id.		vi
	f	vii	Id.		vii
x	g	vi	Id.		viii
	A	v	Id.		ix
xviii	b	iiii	Id.	The sunne in tauro.	x
vii	c	iii	Id.		xi
	d	ii	Id.		xii
xv	e	Idus			xiii
iiii	f	xviii	kl.	S. Tiburte. Valeriane martyrs.	xiiii
	g	xvii	kl.		xv
xii	A	xvi	kl.	S. Isodorus.	xvi
i	b	xv	kl.		xvii
	c	xiiii	kl.		xviii
ix	d	xiii	kl.	S. Alphege martyr.	xix
	e	xii	kl.		xx
xvii	f	xi	kl.		xxi
vi	g	x	kl.		xxii
	A	ix	kl.	S. George.	xxiii
xiiii	b	viii	kl.		xxiiii
iii	c	vii	kl.	S. Marke euangeliste.	xxv
	d	vi	kl.		xxvi
xi	e	v	kl.	S. Anastatius	xxvii
	f	iiii	kl.		xxviii
xix	g	iii	kl.		xxix
viii	A	ii	kl.		xxx

KL Maye hath .xxxi. dayes.

	b		Philip and Jacob Apostles	i
xvi	c	vi	No. S. Athanasius.	ii
v	d	v	No.	iii
	e	iiii	No.	iiii
xiii	f	iii	No. mdxv the matrym came to me thys daye	v
ii	g	ii	No. S. Jhon before porte latine	vi
	A		Nonas	vii
x	b	viii	Id.	viii
	c	vii	Id.	ix
xviii	d	vi	Id.	x
vii	e	v	Id. S. Antony martyr.	xi
	f	iiii	Id.	xii
xv	g	iii	Id. ¶ The sunne in Gemini.	xiii
iiii	A	ii	Id.	xiiii
	b		Idus.	xv
xii	c	xvii	kl.	xvi
i	d	xvi	kl. S. Barnarde.	xvii
	e	xv	kl.	xviii
ix	f	xiiii	kl.	xix
	g	xiii	kl.	xx
xvii	A	xii	kl.	xxi
vi	b	xi	kl.	xxii
	c	x	kl.	xxiii
xiiii	d	ix	kl.	xxiiii
iii	e	viii	kl.	xxv
	f	vii	kl.	xxvi
xi	g	vi	kl. S. Bede.	xxvii
	A	v	kl.	xxviii
xix	b	iiii	kl.	xxix
viii	c	iii	kl.	xxx
xvi	d	ii	kl.	xxxi

paid to Gen
& [illegible] xl

KL Iune hath. xxx. dayes.

v	e		S. Nicodeme martyr.	i
	f	iiii No.		ii
xiii	g	iii No.		iii
ii	A	ii No.		iiii
	b	Nonas.	S. Boniface and his felolowes martyrs.	v
x	c	viii Id.		vi
	d	vii Id.		vii
xviii	e	vi Id.		viii
vii	f	v Id.		ix
	g	iiii Id.		x
xv	A	iii kl.	S. Barnabe.	xi
iiii	b	ii kl.		xii
	c	Idus.	¶ The ſunne in Cancro.	xiii
xii	d	xviii kl.	S. Baſile.	xiiii
i	e	xvii kl.		xv
	f	xvi kl.		xvi
ix	g	xv kl.		xvii
	A	xiiii kl.	S. Marke & marcelliane martyrs.	xviii
xvii	b	xiii kl.		xix.
vi	c	xii kl.		xx
	d	xi kl.		xxi
xiiii	e	x kl.	S. Albane martyr.	xxii
iii	f	ix kl.	Faſt.	xxiii
	g	viii kl.	Natiuite of S. J. baptiſt.	xxiiii
xi	A	vii		xxv
	b	vi kl.		xxvi
xix	c	v kl.		xxvii
viii	d	iiii kl.	Faſt.	xxviii
	e	iii kl.	S. Peter & Paule Apoſtles.	xxix
xvi	f	ii kl.		xxx

KL July hath. xxxi. dayes.

v	g				i
	A	vi	No.	The Viſitation of our lady	ii
xiii	b	v	No.		iii
ii	c	iiii	No.		iiii
	d	iii	No.		v
x	e	ii	No.		vi
	f		Nonas.		vii
xviii	g	viii	Id.		viii
vii	A	vii	Id	S. Ciril.	ix
	b	vi	Id.		x
xv	c	v	Id.		xi
iiii	d	iiii	Id.		xii
	e	iii	Id.		xiii
xii	f	ii	Id.	¶ The ſunne in Leone.	xiiii
i	g		Idus		xv
	A	xvii	kl.		xvi
ix	b	xvi	kl.		xvii
	c	xv	kl.		xviii
xvii	d	xiiii	kl.		xix
vi	e	xiii	kl.	S. Margaret martyr.	xx
	f	xii	kl.		xxi
xiiii	g	xi	kl.	Mary Magdalen	xxii
iii	A	x	kl.		xxiii
	b	ix	kl.	Faſt.	xxiiii
xi	c	viii	kl.	Iames Apoſtle.	xxv
	d	vii	kl.	S. Anne yͤ mother of Mari.	xxvi
xix	e	vi	kl.		xxvii
viii	f	v	kl.	The. vii. ſlepers	xxviii
xvi	g	iiii	kl.		xxix
v	A	iii	kl.		xxx
	b	ii	kl.		xxxi

KL August hath. xxxi. dayes.

xvi	c				i
viii	d	iiii	No.		ii
iii	e	iii	No.		iii
xiii	f	ii	No.		iiii
	g		Nonas.		v
xviii	A	viii	Id.	Trāsfiguration of our lord.	vi
vii	b	vii	Id.	The feast of the name of	vii
	c	vi	Id.	Jesu.	viii
xv	d	v	Id.		ix
iiii	e	iiii	Id.	S. Laurence martyr.	x
	f	iii	Id.		xi
xii	g	ii	Id.		xii
i	A		Idus.		xiii
	b	xix	kl.	The sunne in Virgo.	xiiii
ix	c	xviii	kl.	Assumption of our Lady.	xv
	d	xvii	kl.		xvi
xvii	e	xvi	kl.	S. Eusebius.	xvii
vi	f	xv	kl.		xviii
	g	xiiii	kl.		xix
xiiii	A	xiii	kl.		xx
iii	b	xii	kl.		xxi
	c	xi	kl.	h	xxii
xi	d	x	kl.	Fast.	xxiii
xix	e	ix	kl.	S. Bartholomew.	xxiiii
	f	viii	kl.		xxv
viii	g	vii	kl.		xxvi
xvi	A	vi	kl.		xxvii
	b	v	kl.	S. Augustine.	xxviii
v	c	iiii	kl.	The Decollatiō of s. Johñ.	xxix
	d	iii	kl.		xxx
xiii	e	ii	kl.		xxxi

KL September hath. xxx. dayes.

ii	f	S.	Chrisostome.		i
	g	iiii	No.		ii
x	A	iii	No.		iii
	b	ii	No.		iiii
xviii	c		Nonas.		v
vii	d	viii	Id.		vi
	e	vii	Id.		vii
xv	f	vi	Id.	Natiuite of our Lady.	viii
iiii	g	v	Id.		ix
	A	iiii	Id.		x
xii	b	iii	Id.	s. Prothe & Hyacinthe mar.	xi
i	c	ii	Id.		xii
	d		Idus.		xiii
ix	e	xviii	kl.		xiiii
	f	xvii	kl.	¶ The sunne in Libra.	xv
xvii	g	xvi	kl.		xvi
vi	A	xv	kl.	S. Lambert martyr.	xvii
	b	xiiii	kl.		xviii
xiiii	c	xiii	kl.	[illegible]	xix
iii ✝	d	xii	kl.	[illegible] Fast.	xx
	e	xi	kl.	S. Mathew Apostle.	xxi
xi	f	x	kl.		xxii
xix	g	ix	kl.		xxiii
	A	viii	kl.		xxiiii
viii	b	vii	kl.		xxv
	c	vi	kl.	s. Cypriane.	xxvi
xvi	d	v	kl.		xxvii
v	e	iiii	kl.		xxviii
xiii	f	iii	kl.	S. Michael.	xxix
ii	g	ii	kl.		xxx

KL Octobre hath. xxxi. dayes.

	A			i
x	b	vi	No.	ii
	c	v	No.	iii
xviii	d	iiii	No.	iiii
vii	e	iii	No.	v
	f	ii	No.	vi
xv	g		Nonas.	vii
iiii	A	viii	Id.	viii
	b	vii	Id. ſ. Dioniſe and his fe-	ix
xii	c	vi	Id. lowes martyrs.	x
i	d	v	Id.	xi
	e	iiii	Id.	xii
ix	f	iii	Id. ſ. Edwarde	xiii
	g	ii	Id. The ſunne in Scorp.	xiiii
xvii	A		J[illegible]	xv
vi	b	xvii	kl.	xvi
	c	xvi	kl. [illegible]	xvii
xiiii	d	xv	kl. Luke evangeliſte.	xviii
iii	e	xiiii	kl.	xix
	f	xiii	kl.	xx
xi	g	xii	kl.	xxi
xix	A	xi	kl. Mari Solome.	xxii
	b	x	kl.	xxiii
viii	c	ix	kl.	xxiiii
	d	viii	kl.	xxv
xvi	e	vii	kl.	xxvi
v	f	vi	kl. Faſt.	xxvii
	g	v	kl. Symon and Jude.	xxviii
xiii	A	iiii	kl.	xxix
	b	iii	kl.	xxx
	c	ii	kl. Faſt.	xxxi

KL Nouembre hath .xxx. dayes.

x	d			Alhalowen daye.	i
	e	iiii	No	All ſollen daye.	ii
xviii	f	iii	No.		iii
vii	g	ii	No.		iiii
	A		Nonas.		v
xv	b	viii	Id.	Foure crowned martyrs.	vi
iiii	c	vii	Id.		vii
	d	vi	Id.		viii
xii	e	v	Id.		ix
i	f	iiii	Id.		x
	g	iii	Id.	S. Martine biſhop.	xi
ix	A	ii	Id.		xii
	b		Idus.		xiii
xvii	c	xviii	kl.	The ſunne in Sagit.	xiiii
vi	d	xvii	kl. +		xv
	e	xvi	kl.	ſ. Edmunde archebiſhop.	xvi
xiiii	f	xv	kl.		xvii
iii	g	xiiii	kl.		xviii
	A	xiii	kl.		xix
xi	b	xii	kl.	ſ. Edmunde kyng.	xx
xix	c	xi	kl.		xxi
	d	x	kl.	ſ. Cicile virgyn & martyr.	xxii
viii	e	ix	kl.	ſ. Clement martyr.	xxiii
	f	viii	kl.		xxiiii
xvi	g	vii	kl.	ſ. Katerine virgin & martyr.	xxv
v	A	vi	kl.		xxvi
	b	v	kl.		xxvii
xiii	c	iiii	kl.		xxviii
ii	d	iii	kl.	Faſt.	xxix
x	e	ii	kl.	S. Andrewe.	xxx

KL Decembre hath .xxxi. dayes.

		f			i
	xviii	g	iiii No.		ii
	vii	A	iii No.		iii
		b	ii No.		iiii
	xv	c	Nonas.		v
	iiii	d	viii Id.	S. Nycolas.	vi
		[illegible]	[illegible] Id.		vii
	xii	[illegible]	[illegible] Id.	Conception of our Lady.	viii
	i	g	v Id.		ix
		A	iiii Id.		x
	ix	b	iii Id.		xi
		c	ii Id.	The sunne in Capricorne.	xii
	xvii	d	Idus.	S. Lucie virgin & martyr.	xiii
iiik	vi	e	xix kl.		xiiii
		f	xviii kl.		xv
	xiiii	g	xvii kl.		xvi
	iii	A	xvi kl.		xvii
		b	xv kl.		xviii
	xi	c	xiiii kl.		xix
	xix	d	xiii kl.	Fast.	xx
		e	xii kl.	S. Thomas Apostle.	xxi
	viii	f	xi kl.		xxii
		g	x kl.		xxiii
	xvi	A	ix kl.	Fast.	xxiiii
	v	b	viii kl.	The Natiuitie of Christ.	xxv
		c	vii kl.	Saint Steuen.	xxvi
	xiii	d	vi kl.	Saint John euangelist.	xxvii
	ii	e	v kl	Chyldermas day.	xxviii
		f	iiii kl.		xxix
	x	g	iii kl.		xxx
		A	ii kl.		xxxi

An Almanacke for. xxii. yeres.

The yere of our Lorde.	The ſondaies letter.	The lepe yere.	The Golden numbre.	Betwene Christmas & ſchroftyde	
				Wekes.	daies.
M.d.xlv.	D		vii	viii	iii
M.d.xlvi.	C		viii	xi	ii
M.d.xlvii	B		ix	ix	i
M.d.xlviii	A	G	x	viii	
M.d.xlix.	F		xi	x	v
M.d.l.	E		xii	viii	iiii
M.d.li.	D		xiii	vii	iii
M.d.lii.	C	B	xiiii	x	i
M.d.liii.	A		xv	viii	
M.d.liiii.	G		xvi	vi	vi
M.d.lv.	F		xvii	ix	v
M.d.lvi.	E	D	xviii	viii	iii
M.d.lvii.	C		xix	x	ii
M.d.lviii.	B		i	ix	i
M.d.lix.	A		ii	vii	
M.d.lx	G	F	iii	ix	v
M.d.lxi.	E		iiii	viii	iiii
M.d.lxii.	D		v	vii	iii
M.d.lxiii.	C		vi	ix	ii
M.d.lxiiii.	B	A	vii	viii	
M.d.lxv.	G		viii	x	vi
M.d.lxvi.	F		ix	ix	v

Jh

Itm to John Grace for a qr of mutton [illegible]

Itm to Heward for fresshe [illegible] in salte [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible]

BRITISH MUSEUM

AN INIVNCTION GEVEN

by the Kyng oure ſouereigne lordes mooſte excellente maieſtee for the autoriſyng and eſtabliſhyng the vſe of this Primer.

HENRY THE VIII by the grace of God kyng of England, Fraunce, and Ireland, defendoure of the faith and of the churche of Englād and alſo of Irelāde in yearth the ſupreme hedde. To all and ſynguler our ſubiectes aſwell Archebiſhoppes, Biſhoppes, Deanes Archedeacons, Prouoſtes, perſons, vicars, curates, prieſtes, and al other of the Clergie: as alſo all eſtates and degrees of the laye fee, and teachers of youthe with in any our realmes, dominions, and countries gretyng. Emong the manyfolde buſines, and moſte weightie affaires appertainyng to our regall authoritee and office, we muche tenderyng the youthe of our realmes, (whoſe good educacion and vertuous bryngyng vp redouneth moſt highly to the honoure & prayſe of almightie God) for diuers good conſideracions, & ſpecially for that the youth by diuers perſones are taught the Pater noſter, the Aue maria, Crede, and .x. cōmaundementes all in Latin and not in Engliſhe, by meanes wherof the ſame are not brought vp in the knowledge of their faith, dutye and obedience, wherin no Chriſten perſon ought to be ignoraunt. And for that our people and ſubiectes whiche haue no vnderſtādyng in the Latin tong and yet haue the knowledge of readyng, may praye in their vulgare tong, whiche is to them beſt knowen: that by the meane therof they ſhuld be the more prouoked to true deuotion, and the better ſet their heartes vpon thoſe thinges that they pray for. And fynally, for the auoydyng of the dyuerſytie of primer bookes that are nowe abroade, wherof are almooſt innumerable ſortes whiche miniſter occaſion of contentions ⁊ vaine diſputations, rather then to edifye, and to haue one vniforme ordre of al ſuche bokes throughout all our dominions, bothe to be taught vnto chyldren, and alſo to be vſed for ordinary praiers of al our people not learned in the Latin tong: haue ſet furth this Primer or booke of praiers in Engliſhe to be frequented and vſed in and throughe out al places of our ſaid realmes and dominions aſwell of theldre people, as alſo of the youth, for their cōmon and ordinarye praiers, willyng, cōmaundyng, and ſtreightly chargyng, that for the better bringyng vp of youth in the knowledge of their dutye towardes God, their prince, ⁊ all other in their degre, euery ſcholemaſter ⁊ bringer vp of yong beginners in lernyng, next after their

A.B.C.

The iniunction.

A.B.C. nowe by vs alſo ſet furth, do teache this Primer or boke of ordinary praiers vnto them in Engliſhe, and that the youthe cuſtomably ⁊ ordinarily vſe the ſame vntyl they be of cõpetent vnderſtãdyng and knowledge to perceyue it in Latin. At what tyme they may at their libertie either vſe this Prymer in Engliſhe, or that whiche is by oure authorytie likewyſe made in the Latyn tong, in all poinctes correſpondent vnto this in Engliſhe. And furthermore, we ſtreightly charge and cõmaunde aſwell all and ſinguler oure ſubiectes and ſellers of bookes, as alſo al ſcholemaſters ⁊ teachers of yong children within this our realme and other our dominions, as they entend to haue our fauour and aduoyde our diſpleaſure by the contrary, that immediatly after this oure ſayd Prymer is publiſhed ⁊ imprinted, that they ne any of them, bye, ſell, occupye, vſe, nor teache priuyly or apertly any other prymer either in Engliſhe or Latin, then this, nowe by vs publiſhed, whiche with no ſmall ſtudy, trauayle, and labor, we haue purpoſely made to the highe honor and glory of almightye God, and to the cõmoditie of our louyng and obedient ſubiectes, and edifiyng of the ſame in godly contemplation and vertuouſe exerciſe of praier.

Geuen at our Palayce of Weſtm. the. vi. day of May in the. xxxvii. yere of our reigne.

OUre father whiche art in heauen, halowed be thy name.

Thy kyngdome come.

Thy will be done in yearth, as it is in heauen.

Geue vs this day our daily breade.

And forgeue vs oure treſpaces as we forgeue them that treſpace againſt vs.

And let vs not be led into temptation.

But deliuer vs from euyl. Amen.

¶ The ſalutation of the Angel to the bleſſed virgin Mari.

HAyle Mari full of grace, the Lorde is with the.

Bleſſed art thou among women, and bleſſed is the fruite of thy wombe. Amen.

¶ The Crede, or.xii.articles of the chriſten faith.

I Beleue in God the father almighty, maker of heauen and yearth.

And in Ieſu Chriſt his onely ſonne our Lorde.

Whiche was conceiued by the holy goſt, borne of the virgin Mari.

Suffered vnder Ponce Pylate, was crucified dead, buried, and deſcended into hel.

And the third day, he roſe againe from death.

He aſcended into heauen, & ſitteth on the right hande of God the father almighty.

From thence he ſhal come to iudge the quicke, and the dead.

I Beleue in the holy goſt.

The holy Catholike churche.

The Communion of ſainctes: the foꝛgeuenes of ſinnes.

The reſurrection of the body.

And the life euerlaſting. Amen.

¶ The .x. cōmaundementes of almighty God.

Thou ſhalt haue none other goddes but me.

Thou ſhalt not haue any grauen Image, noꝛ any likeneſſe of any thyng, that is in heauen aboue, oꝛ in the yearth benethe, oꝛ in the water vnder the yearth, to thintent to do any godly honour oꝛ woꝛſhip vnto them.

Thou ſhalt not take the name of thy loꝛd God in vayne.

Remembꝛe that thou kepe holy the Sabboth day.

Honoꝛ thy father and thy mother.

Thou ſhalt do no murdꝛe.

Thou ſhalt not commit adultry.

Thou ſhalt not ſteale.

Thou ſhalt not beare falſe witneſſe againſt thi neighbour.

Thou ſhalt not vniuſtly deſire thy neighbours houſe, nor thy neighbours wife, nor his ſeruaūt, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is thy neighbours.

LOrde, into thy handes I commende my ſpirit: Thou haſt redemed me, Lorde God of trueth.

¶ Grace before dyner.

THe eyes of all thinges truſt in the, O Lorde, Thou geueſt thē meate in due ſeaſon. Thou doeſt open thy hand, and filleſt with thy bleſſyng euery lyuing thing. Good lorde bleſſe vs and all thy giftes, whiche we receyue of thy bounteous liberalite, through Chriſt our lorde. Amen.

The kyng of eternall glory, make vs parteners of the heauenly table. Amen.

God is charite, and he that dwelleth in charite dwelleth in God, and God in him. God graunt vs all to dwell in him. Amen.

¶ Grace after diner.

THe God of peace and loue, vouchſafe alway to dwell with vs. And thou lorde haue mercy vpon vs.

Glory, honour, and praiſe be to the O God, whiche haſt fed vs from our tendre age, & geueſt ſuſtinaunce to euery liuyng thyng: repleniſhe our hartes with ioy and gladnes, that we alway hauyng ſufficient, may be riche and plentifull in all good workes, through our lorde Jeſu Chriſt. Amen.

Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs
Lorde haue mercy vpon vs
Our father whiche art in heauen. &c.
And let vs not be led into temptation.
But deliuer vs from euill.
Lorde heare my praier.
And let my cry come to the.

From the fyery dartes of the deuyll, bothe in weale and wo, our ſauiour Chriſt be our defence, buckler and ſhelde. Amen.

God ſaue the churche, our kyng & realme, and God haue mercy vpon all chriſten ſolles. Amen.

¶ Grace before ſupper.

O Lorde Jeſu Chriſt, without whom nothing is ſwete nor ſauery, we beſeche the to bleſſe vs & our ſupper, and with thy bleſſed preſence to chere our hartes, that in al our meates and drinkes, we may taſt and ſauoure of the, to thy honor and glory. Amen.

¶ Grace after ſupper.

Bleſſed is God in all his giftes.
And holy in all his workes.
Our healpe is in the name of the Lorde, who hath made both heauen and yearth.
Bleſſed be the name of our lorde.
From henſfoorth worlde without ende.

Moſt mighty lorde and mercifull father, we yelde the hearty thankes for our bodely ſuſtenaunce, requiryng alſo moſt intyrely thy gracious goodnes, ſo to feede vs with the foode of thy heauenly grace, that we may worthely glorifye thy holy name in this life, and after be partakers of the life euerlaſtyng, through our Lorde Ieſu Chriſt
Amen.

God ſaue the churche, our kyng and realme, and God haue mercy vpon all chriſten ſolles
Amen.

O LORDE OPEN thou my lippes.

And my mouth ſhal ſhew thy prayſe.

O God, to helpe me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, and to the ſonne, and to the holy gooſt.

As it was in the begynnyng, and is now, and euer ſhalbe worlde with oute ende. Amen.

Hayle Mari full of grace, the lorde is with the, bleſſed art thou amonges women, and bleſſed is the fruite of thy wombe. Amen.

Venite exultemus. The .xciiii. pſalme.

¶ A ſonge in the praiſe of God.

COme and let vs reioyce vnto the lorde, let vs ioyfully ſyng to God our ſauioure, let vs come before his face with confeſſion and thankes geuyng, and ſyng we ioyfully vnto him in Pſalmes.

For God is a great lorde & a great kyng ouer all goddes, whiche doth not forſake his people, in whoſe power are all the coſtes of the earth, and he beholdeth the toppes of the mountaynes.

The ſea is his, for he hath made it, & his handes haue faſhyoned the earth alſo: come therfore and let vs worſhyp and fall doune before God, let vs wepe before the lorde who hath made vs, for he is our lord God, and we are his people and the ſhepe of his paſture.

To day if ye here his voyce, ſe that ye harden not your hertes as in the bitter murmuryng in the tyme of temptacion in wyldernes where your fathers tempted me, proued me, and ſawe my workes.

Fortye yeres was I greued with this generation, and I ſayde euer, they erre in their hertes, they haue not kno-

wen my wayes, to whome I ſwore in
my angre that they ſhould not entre
into my reſt.

¶ Hayle Mari full of grace. &c.
Glory to the father. &c.
As it was in the begynnyng. &c. Amē.

¶ The Hymne. Iam lucis orto ſydere.

Now the cherefull day doth ſpryng.
Unto God, praye we & ſyng.
That in all workes of the day
He preſerue and kepe vs ay
That our tong he may refrayne
From all ſtryfe and wordes vayne
Kepe our eyes in couerture
From all yll and vayne pleaſure
That our hertes be voyded quyte
From phanſy and fond delighte
Thinne, dyet of drinke and meat
Of the fleſhe, to coole the heat
That whē the day, here doth wed
And the courſe, the night doth ſend

By forbearing worldly thing
Glory to God we may ſyng.
Amen.

Domine dominus noster. Psalm. viii.

¶ Of the praiſe, and honour, and glory of Chriſt.

O Lorde whiche art our Lorde, how maruelous is thy name ouer all the yearth:

For thy magnificence is exalted aboue the heauens.

Thou haſt aduaũced thy praiſe by the mouthes of infantes and ſuckynge babes in diſpite of thyne enemies, for to confounde the aduerſari and reuenger.

For I ſhall behold the heauẽs whiche are the worke of thy fyngers, the moone and the ſterres which thou haſt ordeyned.

What is man that thou art ſo mindful of hym: or what is the ſonne of man that thou ſo regardeſt hym.

Thou haſt made him not moche inferior to Aungelles, thou haſt crowned hym with glory and honoure, and haſt made hym lorde vpon the workes of thyne handes.

Thou haſt put all thinges in ſubiection vnder his fete: all maner of ſhepe and oxen, yea moreouer the catell of the felde, foules of the ayer & fiſſhes of the ſea, whiche walke in the pathes of the ſea.

O lord which art our lord, how merueilous is thy name ouer all the earth.

Glory to the father. &c.

As it was in the begynnyng. &c.

Cæli enarrant, Pſal. xviii.

¶ Of the glory of God, whiche is ſhewed by his creatures, and of his holy and immaculate lawe.

The heauens declare the glory of God, & the firmament ſheweth his handy workes.

Day vnto day vttereth out ſpeche,

and night vnto night, openeth knowledge.

There be neither ſpeches nor languages, but that the voyces of them be hearde.

Their ſoude hath gone furth into all landes, and their wordes through the coſtes of the round earth.

He hath pight his pauilion in the ſonne, and he is like a brydegrome commyng out of his chaumber.

He ſhall reioyſe as a gyaunt to run his courſe, his progreſſe is fro the highe heauen.

And his courſe is vnto the fartheſt parte therof, neither is there anye that can hyde him from his heate.

The lawe of the lorde is pure, conuertyng ſoules: the teſtimonye of the lord is faithful, geuyng wiſedom to the ſimple.

The commaundementes of the lorde be right, comfortyng the heartes, the lordes precept is pure, geuyng lyght to the eyes.

The feare of the lorde is holy, euer more contynuyng, the iudgementes of the lorde are true, and al together righteous.

They are to be deſired aboue golde and precyous ſtones, and more ſwete then the hony and the hony combe.

Uerely thy ſeruaũt obſerueth them, in kepyng them is great rewarde.

Who can compryſe his faultes: purge me from my ſecrete ſynnes, and from ſtraungers ſaue thy ſeruaunt.

If they haue not the maiſtry of me, then ſhall I be cleane, and ſhall be purged from the greateſt ſynne.

And the wordes of my mouth ſhal be pleaſaunt, & the meditacion of myne harte acceptable in thy ſyght alway.

O lorde thou art my helper and my redemer.

Glory to the father & to the ſonne. &c.
As it was in the begynnyng. &c. Amẽ.

Domini eſt terra. Pſalm .xxiii.

¶ Of the innocency of them that ſhall go to heauen, and of the reſurrection of Chriſt.

The yearth is the lordes & the plentye thereof, the rounde worlde and all that dwell therin.

For he hath foũded it vpõ the ſees, and hath ſtayed it vpon the floddes.

Who ſhall aſcend into the hyl of the lorde? or who ſhall ſtande in his holye place?

He that is innocent of his hãdes & hath a cleane herte, which hath not taken his ſoule in vayne, nor hath ſworn to deceiue his neighboure.

He ſhal receiue bleſſyng of the lord, and mercye of God his ſauioure.

This is the generaciõ of them that ſeke him, of them that ſeke the face of the God of Jacob.

Ye prynces open your gates, and ye eternal gates open your ſelues, and the kyng of eternall glory ſhall entre in.

Who is this ſame kyng of glory: the lorde of powers, he is the kyng of glory.

Glory to the father. &c.

As it was in the begyn. &c. Amen.

¶ The antheme.

Chriſt is of power, euer perfitely to ſaue them that come vnto God by hym: and he lyueth euer to make interceſſion for vs.

Our father whiche art in heuen. &c.

And let vs not be led into temptation

But delyuer vs from euill.

The bleſſinge. The euerlaſtyng father bleſſe vs with his bleſſyng euerlaſting. Amen.

¶ The firſt leſſon. Eſaie.xi.

A Rod ſhall come furth of the ſtocke of Ieſſe, and a bloſſome ſhal floryſhe out of his roote. The ſpirit of the Lorde ſhal reſt vpō him, the ſpirit of wyſdome and vnderſtādyng, the ſpirit of counſell and ſtrength, the ſpirit of knowledge & godlyneſſe, and the ſpirit of the feare of the Lorde, ſhal repleniſhe him. He ſhall not geue ſentence by the ſight of the eyes, nether reproue by here ſay, but he ſhal iudge the poore people by iuſtice, and in equytye ſhal he reproue: for the meke people of the yearth, he ſhall ſmyte the yearth with the rod of his mouth, & with the ſpirit of his lippes ſhall he kyl the vngodly. Rightwouſnes ſhalbe the girdle of his loynes, and faithfulnes the buckle of his reynes. Thus ſaith the lorde: turne vnto me and ye ſhall be ſaued.

The bleſſing. God the ſonne of God, vouchesafe to bleſſe and ſuccure vs.

¶ The ſeconde leſſon. Luke. i.

The Aungell Gabriell was ſent from God into a citie of Galile named Nazareth, to a virgin which was enſured to a man, whoſe name was Joſeph, of the houſe of Dauid, & the virgins name was Mari. And whē the Angel came vnto her he ſaid. Hayle full of grace, the Lorde is with the. Bleſſed art thou amonge women,

And when the virgin heryng theſe wordes was troubled with them, and muſed with her ſelfe what maner of ſalutacion it ſhulde be: the Angel ſaid to her. Feare not Mari, be not abaſhed, for thou haſt foūde fauour in the ſight of God. Lo, thou ſhalt conceyue in thy wombe, and ſhalt bring furth a ſonne, and thou ſhalt call his name Jeſus, he ſhalbe great, and ſhalbe called the ſonne of the higheſt, and the lorde God ſhall geue vnto him the ſeate of Dauid his father. And he ſhall reigne ouer the houſe of Jacob for euer, and his kyngdome ſhall haue no ende.

Thus ſaith the lorde, turne vnto me, and ye ſhalbe ſaued.

The bleſſing. The grace of the holy goſte illumine vs in herte and body.

¶ The thirde leſſon. Luke. i.

Then ſaide Mari to the angell, howe may this be done? for I haue not knowledge of man. And the angell anſwering ſaide vnto her. The holy goſte ſhall come from aboue into the, & the power of the higheſt ſhall ouerſhadowe the. And therfore, that holy one that ſhalbe borne of the, ſhall be called the ſonne of God. And lo, thy coſyn Elizabeth hath alſo conceiued a ſonne in her olde age, and this is the ſixt moneth ſith ſhe conceiued, whiche was called the barreyn woman: for there is nothyng impoſſible to God. To this Mari anſwered lo, I am the handmayde of our lorde, be it done vnto me as thou haſt ſpoken.

Thus ſaith the lorde: turne vnto me and ye ſhalbe ſaued.

Te deum laudamus.

¶ The prayſe of God, the father, the ſonne, and the holy goſt.

WE prayſe the God, we knowledge the to be the lorde.

All the yearth doth worſhip the, the father euerlaſtyng.

To the all aungelles cry aloude, the heauens and all powers therin.

To the Cherubin and Seraphin contynually do cry.

Holy. Holy. Holy. lorde God of Sabaoth.

Heauen and earth, are full of the maieſtie of thy glory.

The gloryous company of the Apoſtles, prayſe the.

The goodly felowſhip of the Prophetes, prayſe the.

The noble armye of Martyres, prayſe the.

The [illegible] church throughout al the worlde doth knowledge the,

The father of an infinite maieſte.

Thy honorable, true, & onely ſon,

Alſo the holy gooſt the comforter,

Thou art the kyng of glory, O Chryſt.

Thou art the euerlaſtyng ſonne of the father.

Whē thou tookeſt vpon the to delyuer man, thou dydeſt not abhorre the Virgins wombe,

When thou haddeſt ouercome the ſharpenes of death, thou dyddeſt open the kyngdome of heauē to al beleuers.

Thou ſytteſt on the ryght hāde of God in the glory of the father,

We beleue that thou ſhalt come to be our iudge.

We therfore praye the, helpe thy ſeruauntes, whom thou haſt redemed with thy precious blood.

Make them to be nōbred with thy ſaintes in glory euerlaſtyng.

O lorde ſaue thy people and bleſſe thyne heritage.

Gouerne them, and lyft them vp for euer.

Day by day, we magnifie the.

And we worſhyp thy name, euer worlde without end.

Vouchſafe O Lorde, to kepe vs this day without ſynne.

O lorde, haue mercy vpon vs, haue mercy vpon vs.

O lorde, let thy mercy lighten vpō vs, as our truſt is in the.

O lorde, in the haue I truſted, let me neuer be confounded.

¶ The verſicle.

¶ Pray for vs holy mother of God.

¶ The anſwere.

That we be made worthy to attayne the promiſes of Chriſt.

O GOD TO HELP me, make good ſpede.

Lorde, make haſte to ſuccur me.

Glory to the father & to the ſonne. &c.

As it was in the begynnyng. &c. Amen.

Deus miſeriatur noſtri, &c. Pſal.lxvi.

¶ A prayer for the fauour & knowledge of God, and that his prayſe may be ſpred thoroughout al the worlde.

GOd haue mercy vpon vs & be good vnto vs. he ſhewe vs his bryght countenaūce and haue mercy vpon vs.

That we may knowe thy waye in yearth, and thy ſauynge helth amonge al nations.

Let the people magnifie the, O god, let al the people magnifie the.

Let the people be glad and ioyful becauſe thou ruleſt the people with equite quitie, alſo doeſt ordre the nations in yearth.

Let the people magnify the o god, let all ỹ people magnify the, the yearth hath brought furth her fruite.

God our God bleſſe vs, God bleſſe vs, & all the coſtes of the yearth feare hym.

Glory to the father. &c.

As it was in the begynnyng. &c. Am̄.

Benedicite omnia opera, Daniel .iii.

¶ The ſong of the thre children, wherwith they praiſed God, walkyng in the fyre.

Prayſe ye the Lorde all the workes of the lorde, praiſe and exalt him for euer.

The Aungelles of the lorde, praiſe ye the lorde, ye heauens praiſe the lorde.

Ye waters, all that are aboue heauen, praiſe the lorde: all the powers of the lorde, praiſe ye the lorde.

The ſonne and moone, praiſe ye the lorde, ſterres of the firmament, praiſe ye the lorde.

The rayne and the dewe, praiſe ye the lorde, al the wyndes of God praiſe ye the lorde.

Fyer and heate, praiſe ye the lorde, wynter & ſommer, praiſe ye the lorde.

Dewes and hoare froſtes, prayſe ye the lorde, froſte & colde, praiſe ye the lorde.

Iſe and ſnow, prayſe ye the lorde, nightes and dayes, praiſe ye the lorde.

Lyght and darkenes, praiſe ye the lorde, lightenyng and cloudes, prayſe ye the lorde.

The yearth, praiſe the lorde: laude and exalte hym for euer.

Mountaynes and hylles, praiſe ye the lorde, all that ſpryngeth vpon the yearth, praiſe ye the lorde.

Ye welles and ſprynges, praiſe ye the lorde, ſees & fluddes, praiſe ye the lorde.

Great fiſhes and all that moue in the waters, praiſe ye the lorde, all birdes of the ayer, praiſe ye the lorde.

All beaſtes and cattell, praiſe ye the lorde, ye children of men praiſe the lorde.

Let Iſraell praiſe the lorde, laude hym, and exalt him for euermore.

Ye prieſtes of the lorde, praiſe the lorde, ye ſeruauntes of the lorde, praiſe the lorde.

Ye ſpirites and ſoules of rightwiſe men, praiſe the lorde, ye holy and meke in herte, praiſe the lorde.

Anania, Azaria, Miſael, praiſe ye the lorde, laude and exalt hym for euer more.

Bleſſe we the father, the ſonne, and the holy gooſt: praiſe we him and exalt hym for euermore.

Bleſſed art thou Lorde in the firmament of heauen: thou arte prayſe worthie, gloryous, and exalted, worlde without ende.

Laudate dominum de cœlis. Pſal. cxlviii.

¶All creatures are prouoked to the praiſe of God.

PRaiſe the lorde ye that be in the heauẽs, praiſe ye hym in the high places.

Praiſe ye hym all his Angelles, al his powers praiſe ye hym.

Praiſe ye hym ſonne and moone, all ſterres and light praiſe ye hym.

O heauens of heauens, praiſe ye hym, and the waters aboue heauen, praiſe the name of the lorde.

For by his worde al thinges were made, by his cõmaundement all thinges were created.

He hath ſtabliſhed them euerlaſtyngly, he hath ſet a lawe that ſhall not paſſe.

Praiſe the lorde ye that be of the yearth, dragons & all the depe places.

Fyer, hayle, ſnowe, yſe, ſtormes of wyndes, that do his cōmaundement:

Mountaynes & al litle hilles, trees bearing fruite and all Cedres:

Beſtes and al maner of caſtel, ſerpentes, and all fethered foules:

Kynges of the yearth and all people, princes & all iudges of the yearth:

Youth and virgins olde and yong, let them prayſe the name of the lord: for the name of hym onely is exalted.

The praiſe of him is aboue heauē and yearth, and he hath exalted the might of his people.

He be prayſed in all his saintes, ſonnes of Iſrael, the people approchyng vnto hym.

¶ The antheme.

O wonderfull exchaunge, the creatour of mankynde, takyng vpon him a liuyng body, hath not diſdained to be borne of a virgin, and he beyng made man, without ſeede of mā, hath graunted vnto vs his godhed.

¶ The chapiter.

Maria virgo ſep. &c.

Virgin Mari, reioyce alwaye, which haſt borne Chriſt the maker of heauē and earth: For out of thy wombe thou haſt brought furth the ſauiour of the world. Thākes be to god.

¶ The hymne.

Ales diei nuncius.

The birde, of day meſſinger,
Croweth and ſheweth, that light is nere:
Chriſt the ſtyrrer of the hert,
Woulde we ſhuld to lyfe conuert.

Vpon Jeſus let vs cry:
wepyng, praying, ſoberly.
Deuout prayer, meynt with wepe.
Suffreth not the hart to ſlepe.

Chriſt ſhake of, our heuy ſlepe.
Breke the bondes, of night ſo depe.
Our olde ſynnes, clenſe and ſkoure,
Lyfe and grace, into vs poure.

Than-

The ſong of Zacharie. Benedictus.

¶ Thankes geuyng for the perfourmaunce of Gods promyſe.

BLeſſed be the lorde God of Iſrael, for he hath viſited & redemed his people,

And hath lifted vp the horne of ſaluation to vs, in the houſe of his ſeruant Dauid,

As he ſpake by the mouth of his holy Prophetes, which hath ben ſyns the worlde began,

That we ſhould be ſaued frō our enemies, and from the handes of all that hate vs.

To perfourme the mercy promyſed to our fathers, & to remembre his holy couenaunt.

To perfourme the othe which he ſware to our father Abraham, that he woulde geue vs.

That we beyng delyuered out of the hādes of our enemies, might ſerue hym without feare.

In holynes and righteouſnes before hym, all the dayes of our lyfe.

And thou childe, ſhalt be called the Prophet of the higheſt, for thou ſhalt go before the face of the lorde, to prepare his wayes.

To geue knowledge of ſaluation vnto his people, for the remiſſion of their ſynnes.

Through the tendre mercy of our God, wherby the day ſpryng from an high hath viſited vs.

To geue light to them that ſyt in darkenes & in ẏ ſhadow of death, & to guyde our fete into the way of peace.

Glory to the father. &c.

As it was in the beginnyng. &c. Am.

¶ The antheme.

Bleſſed be they, that heare the worde of God, & kepe the ſame.

¶ The verſe.

¶ O lorde ſhew thy mercy vnto vs.

¶ The anſwere.

And gyue to vs thy ſaluation.

¶ Let vs pray.

GRaũt we beſeche the lorde God, that thy ſeruantes may enioy cõtynuall helth of body and ſoule. And that (the gracious virgin Mari praying for vs) we may be delyuered from this preſent heuynes, & haue the fruition of eternall gladnes. Thorough Chriſt our lorde. Amen.

¶ Of the holy gooſt.

COme holy ſpirit of God, inſpire the hertes of them that beleue in the, and kyndle in them the fyre of thy loue.

¶ Let vs pray.

O God, whiche by the information of the holy gooſt, haſt inſtructed the hertes of thy faythfull, graunt vs in the ſame ſpirit to haue right vnderſtãdyng, and euermore to reioyce in his holy conſolation. Through Chriſt our lorde. Amen.

¶ Of the holy Trinite.

Deliuer vs, ſaue vs, iuſtify vs, O bleſſed Trinite.

¶ Let vs pray.

Almighty and euerlaſting God which haſt graunted to vs thy ſeruaũtes by cõfeſſion of the true faith for to acknowledge the glory of the eternal Trinite, and to honour the, one God in thy almighty maieſty: we beſeche the that thorough ſtedfaſtnes in the ſame faith, we may be alway defẽded from al aduerſyte, whiche lyueſt & reigneſt one God world without ende Amen.

¶ Of the Croſſe of Chriſt.

We ought to glory in the Croſſe of our Lorde Ieſus Chriſt.

¶ Let vs pray.

O God whiche haſt aſcended thy moſt holy Croſſe, and haſt geuen light to the darkeneſſe of the worlde, vouchſafe to illumyne, vyſyt, and com fort both oure hartes & bodyes, which lyueſt and reigneſt God, worlde without ende. Amen.

¶ Of the holy Apoſtles.

Ye be they that haue left al thinges and haue folowed me, ye ſhall receyue an hundreth folde, and haue the poſſeſſion of euerlaſtyng lyfe.

¶ Let vs pray.

ALmighty God, regard our infirmitie, & for that the burden of oure iniquitie oppreſſeth vs: Graunt that by the prayer of thy gloryous Apoſtles, we may haue reliefe & ſtrength to folowe the confeſſion of their faith. Thorough Chriſt our Lorde. Amen.

¶ Of the holy Martires.

The ſoules of ſaintes reioyſe in heauen, which haue folowed the ſteppes of Chriſt, and becauſe they haue ſhed their blood for his loue, therfore ſhall they reigne with Chriſt for euer.

¶ Let vs pray.

Graunt to vs almighty god, that we whiche know that thy glorious Martirs were ſtrong in cōfeſſion of thy faith, may haue the ioy of their felowſhip in euerlaſting gladnes. Thorough Chriſt our Lorde. Amen.

¶ For peace.

Lorde ſende vs peace in our daies, for ther is none other that fighteth for vs, but onely thou O lorde God.

¶ Let vs pray.

O God, from whome all holy deſires, al good counſels, and all iuſt workes do procede, geue vnto thy ſeruauntes that ſame peace, which the worlde can not geue, that oure hartes being obedient to thy commaūdementes, & the feare of our enemies taken away, our time may be peaceable by thy protection. Thorough Chriſt our lord. Amen.

¶ A prayer of the paſſion.

Chriſt ſuffered for vs, leuing vs exaimple that we ſhulde folow his ſteppes, who did no ſynne, neyther was ther any gile foūde in his mouth,

¶ The verſicle.

We wurſhip the Chriſt, with prayſe and benediction.

¶ The anſwere.

For thou haſt redemed the worlde frō endleſſe affliction.

¶ Let vs pray.

Lord Jeſu Chriſt ſonne of the liuing God, ſet thy holy paſſion, croſſe & death, betwene thy iudgement and our ſoules, both nowe and at the houre of death. And moreouer, vouchſaufe to graunt vnto the liuing, mercy and grace, to the dead, pardon and reſt, to thy holy church peace and concorde, and to vs wretched ſynners life & ioy euerlaſting: which liueſt and reigneſt God with the father and the holy goſt worlde without ende. Amen.

The glorious paſſion of our Lord Ieſu Chriſt, deliuer vs from ſorowful heuines, and bring vs to the ioyes of paradiſe. Amen.

The Prime.

O GOD TO HELPE me make good ſpede.

Lorde make haſt to ſuccur me.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the begynnyng. &c.

The hymne.

FElowe of thy fathers light,
Light of light and day mooſt bright,
Chriſt that chaſeſt away night
Ayde vs for to pray aright.

Driue out darkenes, frō our myndes,
Dryue away the flocke of fendes,
Drouſynes, take from our eyes,
That from ſlouth we may ariſe.

Chriſt vouchſaufe mercy to geue,
To vs al that do beleue,
Let it profit vs that pray

All that we do ſynge or ſay. Amen.

Confitemini domino quoniam. Pſal. cxvii.

¶ All men are prouoked to magnifie and praiſe the Lorde God.

Praiſe the Lorde for he is good, for his mercy is euerlaſting.

Let Iſrael ſay now that he is good, for his mercy is euerlaſting.

Let the houſe of Aaron ſay now, that his mercy is euerlaſting.

Let all that feare the Lorde ſay now, that his mercy is euerlaſting.

In my trouble I called vpon the Lorde, and the Lorde hath harde me at large.

The Lorde is my helper, I wyll not feare what man doth to me.

The Lorde is my helper, & I ſhall deſpiſe myne enemyes.

Better it is to truſt in the Lorde, then to truſt in man.

Better it is to truſt in the Lorde, then to truſt in Princes.

All nations haue compaſſed me, yet in the lordes name haue I vanquiſhed them.

They lying in wayte haue cloſed me in, yet in the Lordes name haue I vanquiſhed them.

They haue ſwarmed aboute me like bees, and they haue burnt me as fire among thornes: yet in the Lordes name haue I vanquiſhed them.

I was thruſt at with violence, redy to fal, and the lorde ſuccoured me,

My ſtrength and praiſe is the lorde, and he is made my ſaluation.

The voice of reioiſyng & of helth, is in the tabernacles of the iuſt.

The Lordes right hande hath wrought the ſtrength, the lordes right hand hath exalted me: the lordes right hand hath wrought the ſtrength.

I ſhal not dye, but I ſhal lyue, and I ſhal ſhew the workes of the Lorde.

The lord hath chaſted and chaſted me, and hath not put me to death.

Open me the gates of righteouſnes, and I entering therby ſhall praiſe the Lord, this is the Lordes gate, the righteous ſhal entre therby.

I will praiſe the O lorde (becauſe thou haſt harde me) and thou art become my ſaluation.

The ſtone which the builders caſt away, is made the hedſtone of the corner.

This is done by the Lord, & it is meruelous in our eyes.

This is the day which the Lorde made, let vs reioyſe & be mery therin.

O lord ſaue thou me, O lord make me proſper, bleſſed is he that commeth in the lordes name.

We haue bleſſed you, that be of the lordes houſe, God is the lorde, and he hath geuen lyght vnto vs.

Appoint ye a ſolempne holy day, decked with bowes to the corner of the aulter.

Thou art my God, and I ſhal render thankes to the: thou art my God, & I ſhal exalte the.

I ſhal praiſe the O lorde, for thou haſt harde me, and art become my ſaluation.

Praiſe the lorde, for he is good, for his mercy is euerlaſting.

Glory to the father. &c.
As it was in the begynning. &c. Am̄.

¶ The antheme.

Bleſſed are the poore in ſpirit, for theirs is the kyngdome of heauen: Bleſſed are they that mourne, for they ſhal receyue comfort.

¶ The verſicle. Lorde here my prayer.
¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

Lorde Ieſu Chriſt mooſt poore & mylde of ſpirite, which diddeſt mourne and lament for our ſynnes, & infidelitie. Graunt vs lykewyſe to be poore & milde of ſpirite, and ſo to wepe and wayle for oure offences, that we may be parteners of thy heauẽly kingdome: which liueſt and reigneſt God worlde without ende. Amen.

¶ The thirde houre.

O GOD, TO HELP me make good ſpede,
Lorde make haſt to ſuccur me.
Glory to the father, and to the ſonne, and to the holy goſt.
As it was in the begynnyng. &c.

¶ The hymne.

MIghty ruler God mooſt true,
which doeſt all in ordre due,
Morne with light illumining
Noonetyde with heate garniſhing:

Quenche the flames of our debate,
Foule and noyſome heate abate,

Graunt vnto our body health,
To our hartes true peace and welth.

Let tong ⁊ harte, ſtrength ⁊ ſenſe,
Cōmende thy magnificenſe:
Let thy ſpirite of charite,
Styrre vs all to worſhip the. Amen.

Ad dominum cum tribularer. Pſal. cxix.

¶ A prayer to be deliuered from the vanite of the worlde.

I Cried vnto the Lord when I was in trouble, ⁊ he hath harde me.

O lorde deliuer my ſoule from lying lippes, and a deceytful tong.

What may be geuen the, or what may be put to the, againſt a deceytfull tong.

It is lyke ſharpe arrowes of the mighty man, and hote burning coles.

Wo is me that my reſting place is prolonged, I haue dwelled with the inhabitaunces of Cedar: my ſoule hath

bene

bene longe in exile.

I was at peace with thẽ that hated peace, when I ſpake vnto thẽ, they aſſaulted me without cauſe.

Glory to the father. &c.

As it was in the begynning. &c. Amẽ.

¶ The antheme.

Bleſſed are the meke, for they ſhal inherite the yearth: Bleſſed are they which ſuffer hũger & thirſt for rightuouſnes, for they ſhalbe ſatiſfied.

¶ The verſicle. Lorde here my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

Lorde Jeſu Chriſt, whoſe whole life was nothing, but humilitie and mekenes, who onely art our very rightuouſnes: Graunt vs to ſerue and honoure the, with humble and meke harte, and in al oure lyfe and conuerſation to deſire to be occupied in the workes of rightuouſnes, which liueſt and reigneſt. &c. Amen.

The ſixt houre.

O God to help me make good ſpede.

Lorde make haſt to ſuccur me.

Glory to the father, & to the ſonne, and to the holy gooſt.

As it was in the beginning, and is nowe, and euer ſhalbe worlde with out ende. Amen.

¶ The hymne.

O Creatour mooſt benigne,
To vs alway be loking,
Rayſe vs frō al noyſome ſlepe,
wherin we be drowned depe.

Chriſt of thy mercyfulnes
Pardon all oure ſynfulnes,
The to prayſe and magnifie,
Of night we leaue the ſlogardie.

Of the ſynne that we haue done,
we make our confeſſion.
weping we do pray to the
Pardon our iniquite. Amen.

Ad te leuaui oculos meos. Pſal.xxii.

¶ A prayer to be deliuered from the ſkornes of the wicked.

I haue lift vp myne eyes to the, which dwelleſt in heauen.

Beholde, euen like as the eyes of the ſeruauntes wayt at their maſters handes:

As the eyes of the handmayde be vpon her maſtreſſe: euen ſo be our eyes vpõ our lord God, vntyl he haue mercy on vs.

Haue mercy on vs O lorde, haue mercy on vs, for we be had in muche contempt.

For oure ſoule is very full, beyng ſkorned of the riche, and deſpiſed of the proude.

Glory to the father. &c.

As it was in the begynnyng. &c. Am̄.

¶ The antheme.

Bleſſed are the merciful, for they ſhall get merci. Bleſſed are the cleane in harte, for they ſhall ſee God.

¶ The verſicle. Lorde here my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

LOrde Jeſu Chriſt, whoſe propertie is to be mercyfull, whiche art alway pure and clene without ſpot of ſynne, graunt vs the grace to folowe the in mercifulnes towarde our neighboures, and alwayes to beare a pure harte, and a clene conſcience towarde the, that we may after this lyfe ſee the in thy euerlaſting glory: whiche liueſt and reigneſt God worlde without ende. Amen.

The nynth houre.

O God, to help me make good ſpede.

Lorde make haſt to ſuccur me.

Glory to the father, & to the ſonne, and to the holy gooſt.

As it was in the beginnyng, and is nowe, and euer ſhalbe, worlde with out ende. Amen.

¶ The hymne.

O The glory eternal,
Bleſſed hope of men mortal,
Chriſt the ſōne of God on high
The ſonne of virgin Mari.

Reche thy hand, that we may ryſe,
And our mindes ſo, exerciſe,
That deuoutly, we may ſing,
Prayſe of God, with thākes geuing.

Fynally, O Chriſt, we craue
Faith in our hartes, ſet and graue,
That through hope, of life aboue,
We may flame, with feruent loue. Amē.

The nynth houre.

Domine quis habitabit, Pſal. xiiii.

¶ The innocent liuers ſhal entre into the euerlaſting lyfe.

LOrde, who ſhal dwel in thy tabernacle? or who ſhall reſt in thy holy hil?

He that entreth without ſpot, and worketh righteouſnes: he that ſpeaketh trueth in his harte, and hath not vſed diſceyt in his tong:

Nor hath done any euil to his neighbour, & hath not ſlaundered his neighbour:

He in whoſe ſight the wicked mã is nothing regarded, but doth honour theim that feare the lorde:

He that ſwereth to his neighbour and deceyueth hym not: he that hath not layde his mony to vſury, nor hath not receyued rewardes againſt the innocent:

He that doth theſe thinges, ſhall neuer ſtagar nor decay.

¶ The antheme.

BLeſſed are the peace makers, for they ſhalbe called the chyldrē of God. Bleſſed are they that ſuffer perſecution for righteouſnes ſake, for theirs is the kingdome of heauen.

¶ The verſicle. LOrde here my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

LOrde Ieſu Chriſt, whiche madeſt peace betwene God the father and vs miſerable ſynners, which notwithſtādyng diddeſt ſuffer vniuſtly, iniuries and perſecutions: Graunt vs grace to kepe the peace that thou haſt made, and paciently to beare al iniuries and perſecutions, that we may be called thy chyldrē, and enherite thy heauenly kingdome: which liueſt and reigneſt. &c. Amen.

The euenſong.

O GOD, TO HELP me make good ſpede, Lorde make haſt to ſuccur me.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the beginnyng. &c.

Laudate pueri. Pſal. cxii.

¶ Here we be ſtyrred to prayſe and magnifye the Lorde.

Prayſe the lorde, O ye chyldren, praiſe ye the name of the Lorde.

Bleſſed be the name of the Lorde, from this tyme furth, and for euermore.

The lordes name be prayſed, from the Eaſt vnto the weſt.

The lorde is high, aboue all nations, and his glory aboue the heauens.

Who is lyke vnto the Lorde oure

God, that hath his dwelling on high: and yet humbleth him ſelfe to beholde the thinges that are in heauē & yearth.

He rayſeth vp the ſimple out of the duſt, and lifteth the poore out of the myre.

That he may ſet him with the princes, euē with the princes of his people.

He maketh the barren woman to kepe houſe, and to be a ioyfull mother of chyldren.

Glory to the father. &c.

As it was in the begynning. &c. Am.

Laudate nomen domini, Pſal. cxxxiiii.

¶ God is to be prayſed for his merueylous workes and benefytes.

PRayſe ye the name of the lord, O ye ſeruauntes, prayſe the Lorde.

Ye that ſtand in the houſe of the lord, in the courtes of the houſe of our God,

O praiſe the lorde, for the lorde is

gratious, O ſyng prayſes vnto his name, for it is louely.

For the lorde hath choſen Jacob vnto him ſelfe, & Iſrael for his owne poſſeſſion.

For I know that the lord is great, and that our lord is aboue all goddes.

The Lorde hath done all thinges that he would, in heauē and in yearth, and in the ſea, & in al depe places.

He bringeth furth the cloudes frō the endes of the worlde, & turneth the lightninges into rayne: he bryngeth furth the windes out of their places.

He ſmote the firſt borne of Egipt both of man and beaſt.

He hath ſent tokens and wonders into the middeſt of the, O land of Egipt, vpon Pharao & al his ſeruaūtes.

He ſmote diuers nations, & ſlewe mighty kinges.

Seon king of the Amorytes, and Og the king of Baſan, & al the kingdomes of Canaan.

and and a

And gaue their lande in heritage, in heritage to Iſrael his people.

Thy name O Lorde, endureth for euer, O lorde thy memoriall is frõ generation to generation.

For the lord will reuenge his people, & be gratious vnto his ſeruaũtes.

As for the Idolles of the heathen they are but ſyluer & golde, the worke of mens handes.

They haue mouthes and ſpeake not, they haue eyes and ſe not.

They haue eares & here not, neyther is there any breath in their mouthes.

They that make them, be like vnto them, & ſo are all they that put their truſt in them.

Prayſe the lord, the houſe of Iſrael, prayſe the lord, the houſe of Aaron.

Prayſe the lord, the houſe of Leui, ye that feare the lorde, praiſe the lorde.

Prayſed be the lorde of Syon, whiche dwelleth at Ieruſalem.

Glory to the father, & to the ſonne, and to the holy gooſt.

As it was in the beginnyng, and is nowe, and euer ſhalbe, worlde without ende. Amen.

Confitebor tibi. Pſal. cxxxvii.

¶ A prayſe and thankes geuing vnto God.

I wyll geue thanckes to the O lorde, with my whole harte.

Before thy angelles I wil ſing to the: I wyll worſhip towarde thy holy temple, and praiſe thy name.

Becauſe of thy mercy and trueth, for thou haſt magnified thy name aboue al thinges.

Whenſoeuer I cal vpon the heare me, thou ſhalt endue my ſoule with much ſtrength.

Al the kinges of the yearth, praiſe the o lorde, for they haue harde all the wordes of thy mouth.

And let them ſing in the wayes of the lorde, for great is the glory of the lorde.

For though the lorde be high, yet hath he reſpecte vnto the lowely, & as for the proud he beholdeth thē afar of.

Though I walke in the middeſt of trouble, yet ſhalt thou refreſhe me, thou ſhalt ſtretch furth thyne hand vpon the furiouſnes of myne enemyes, and thy right hande ſhal ſaue me.

The lorde ſhal make good for me, thy mercy o Lorde endureth for euer, diſpiſe not then the workes of thyne owne handes.

Glory to the father. &c.

As it was in the begynning. &c. Am̄.

¶ The antheme.

Bleſſed be the name of the Lord for euermore.

¶ The chapter.

Bleſſed art thou, o virgin Mari, which haſt borne our Lorde the creatoure of the worlde, thou haſte brought furth him that made the, and alwayes remayneſt a virgin.

¶ The hymne.

O Lorde the worldes ſauiour,
which haſt preſerued vs this
day.
This night alſo be our ſuccur,
And ſaue vs euer we the pray.

Be merciful nowe vnto vs,
And ſpare vs, which do pray to the,
Our ſinne forgeue lorde gratious,
And our darkenes, mought lightened
be.

That ſlepe, our myndes do not oppreſſe,
Nor that our enemy, vs begile,
Nor that the fleſhe, ful of frailenes,
Our ſoule and body, do defyle.

O lorde, reformer of al thing,
with hartes deſire, we pray to the,
That after our reſt and ſleping,
we may riſe chaſt, and worſhip the.
Amen.

¶ The verſicle.

Bleſſed is Mari, amonges al women.

¶ Anſwere.

And bleſſed is the fruit of her wombe.

Magnificat.

¶ The ſong of Mari, reioiſyng and praiſing the goodnes of God.

My ſoule doth magnifye the lorde.

And my ſpirit hath reioiſed in God my ſauiour.

For he hath regarded the lowlynes of his handmayden.

For beholde, from hencefurth all generations ſhal cal me bleſſed.

For he that is mighty, hath magnified me, and holy is his name.

And his mercy is on them that feare him, throughout al generations.

He hath ſhewed ſtrength with his arme, he hath ſcatered the proude in the imagination of their hartes.

He hath put downe the mighty frō their ſeate, and hath exalted the humble and meke.

He hath filled the hungry with good thinges, and the riche he hath ſent empty away.

He remembryng his mercy, hath holpen his ſeruaunt Iſrael, as he promiſed to our fathers, Abrahā and his ſede for euer.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng, & is nowe, and euer ſhalbe, worlde without ende. Amen.

¶ Antheme.

LO, all thinges be fulfylled that were ſpoken of the Angel by the virgyn Mari. Thankes be to God.

¶ The verſicle.

Lorde heare my prayer.

¶ Anſwere.

And let my cry come to the.

¶ Let vs pray.

HOly Lorde, almighty father, euerlaſting God, which diddeſt repleniſh the bleſſed virgin Mari with moſt plentiful grace, and ſpiritual giftes, wherby ſhe prayſed and magnifyed the: Graunt that thy holy goſt may with lyke grace and inſpiration, kindle our hartes, to ſantifye thy holy name. Thorough Chriſt our Lord. Amen.

Conuert vs God oure ſauiour.

And turne thy wrath away from vs.

O God, to helpe me make good ſpede.

Lorde make haſt to ſuceur me.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is nowe, and euer ſhalbe, worlde without ende. Amen.

Vſquequo domine, Pſal. xii,

A prayer againſt temptation.

Howe long wilt thou forget me, o Lorde, for euer? howe long wylt thou turne thy face from me?

Howe long ſhal I haue troublous thoughtes in my ſoule, and heuines in myne harte, day by day?

How long ſhal myne enemy be exalted ouer me: beholde and here me, O lorde my God.

Illumine myne eyes, leſt I ſlepe any tyme in death, & that myne enemy neuer ſay, I haue preuailed againſt him.

They that trouble me, wil reioyſe if I be caſt doune, but I haue truſted in thy mercy.

Myne harte ſhal reioyſe in thy ſaluation, I ſhal ſing to the lorde that geueth me great benefites, and I ſhall praiſe the name of the lorde moſt high.

Glory to the father. &c.

As it was in the beginnyng. &c. Am.

Iudica me deus. Pſal. xlii.

¶ A prayer to be deliuered frō our aduerſaries, that we may ſing the praiſe of God.

IUdge on my ſyde, o God, & defend my cauſe againſt the vnholy people: frō the vniuſt and deceytful man deliuer me.

For thou o God, art my ſtrength, why haſt thou put me away? why go I ſo heauily, whyleſt myne enemy vexeth me.

Sende furth thy light ⁊ thy truth, they haue led me, and brought me into thy holy hil, ⁊ thy dwelling places.

And I ſhal entre vnto the alter of god, vnto God that maketh my youth to reioyce.

I ſhall praiſe the with harpe, O God my God, why art thou heuy o my ſoule? and why doeſt thou trouble me?

Truſt in God, for yet ſhal I praiſe him, he is the helth of my countenaũce and my God.

Glory to the father, ⁊ to the ſonne, and to the holy goſt.

As it was in the beginnyng. ⁊c. Am̃.

¶ The antheme.

Saue vs good lorde waking, and kepe vs ſleping, that we may wake in Chriſt, and reſt in peace.

¶ The chapiter.

Thou art (o lorde) in the middeſt of vs, and inuocation of thy name is made ouer vs, forſake vs not, o Lorde our God.

¶ The hymne.

O Lord the maker of al thing
we pray the nowe in this euening,
Us to defend, throughe thy mercy,
From al diſceyt , of our enemy.

Let neyther vs, deluded be
Good lorde, with dreame or phantaſy.
Our hart waking in the, thou kepe,
That we in ſinne, fall not on ſlepe.

O father, through thy bleſſed ſonne
Graunt vs this, our petition,
To whom with the holy goſt alwaies
In heauen & yearth, be laude & prayſe.
Amen.

¶ The verſicle.

Beholde the handmayd of the lorde.

¶ The Anſwere.

Be it doone to me, accordyng to thy worde.

Nuncdimittis.

¶ The ſong of Semion the iuſt.

LOrde, now letteſt thou thy ſeruaunt depart in peace, accordyng to thy worde.

For myne eyes haue ſene thy ſaluation.

Which thou haſt prepared, before the face of all thy people,

To be a lyght for to lyghten the Gentyles, and to be the glory of thy people of Iſrael.

Glory to the father. &c.

As it was in the beginnyng. &c. Amē.

¶ The antheme.

GRaunt vs o Lorde thy light, that we beyng deliuered frō the darkeneſſe of our hartes, may come to the very light, which is Chriſt.

¶ Verſicle. Lorde heare my prayer.
¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

O Lorde God, we beſeche the to lighten our darkeneſſe, and deliuer vs from all the daungers of this night, O merciful lorde. Through our lord Jeſus Chriſt: who liueth & reigneth with the in vnite of the holy ſpirit, worlde without ende. Amen.

Bleſſe we the lorde.
Thankes be to God.

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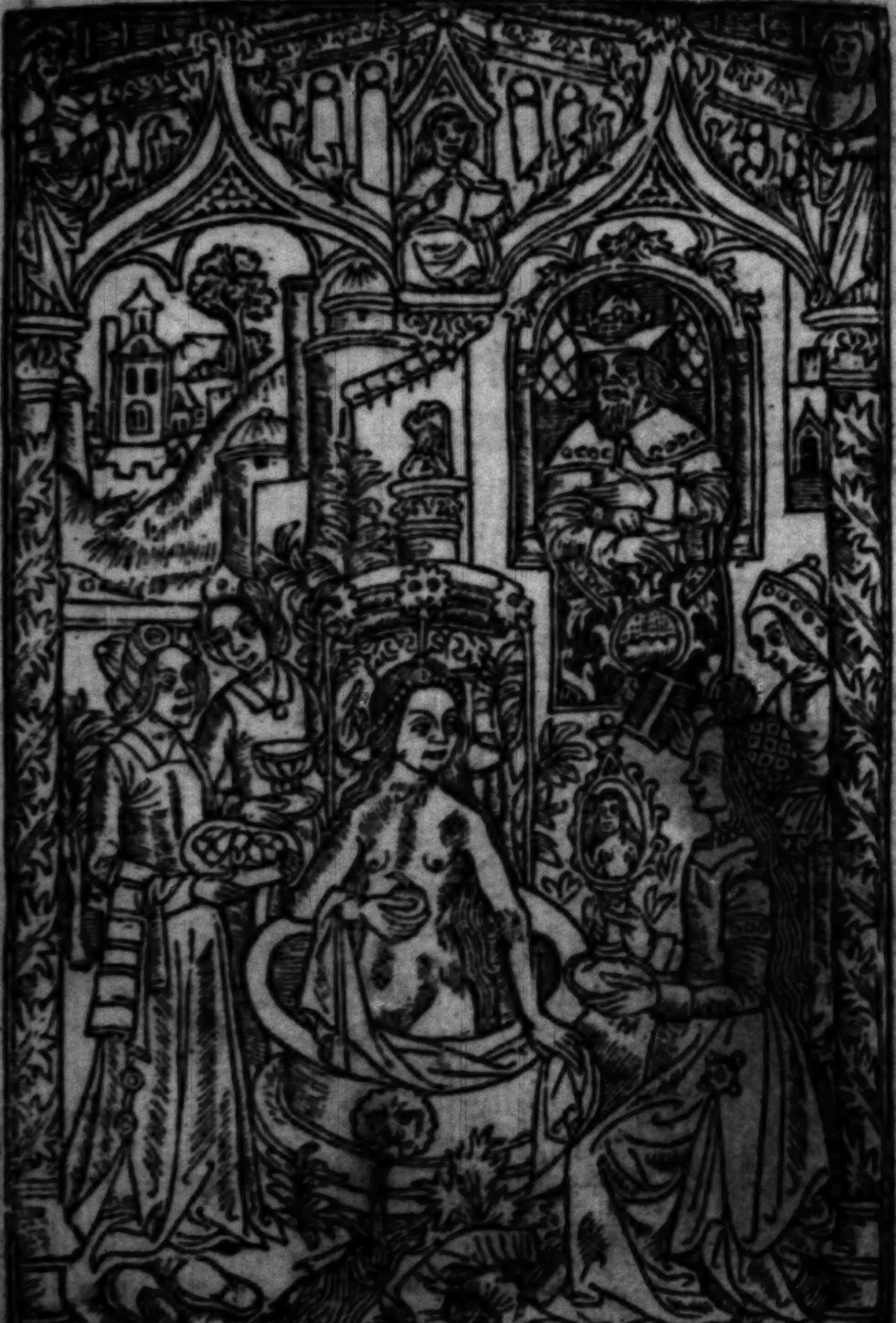

The ſeuen pſalmes.

Domine ne in furore. Pſal. vi.

¶ A feruent prayer of the ſynner, deſiryng to be cured, and his enemyes to be vanquiſhed.

LORD, rebuke me not in thy rage, nor chaſtice me in thine anger.

Haue merci on me Lorde, for I am weke, heale me lorde, for my bones be bruſed.

And my ſoule is very ſore troubled, but thou Lorde, howe long?

Turne the o Lorde, and deliuer my ſoule, ſaue me for thy mercy.

For there is none in death that hath mynde of the, and in hel who wyl knowledge the?

I haue trauayled in my waylyng & mourning, I ſhal euery night waſhe my bed, I ſhal water my couche with teares.

Myne eye is troubled for ſorow, I am wythered amõg al myne enemies.

Auoyd from me al ye, that worke wickednes, for the lorde hath hard the voice of my wepyng.

The lorde hath harde my prayer, the lorde hath harde my petition.

Let al myne enemyes be aſhamed and confounded, let them be aſhamed and confounded very quickly.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

Beati quorum, Pſal. xxxi.

¶ Howe the penitent perſon ſhulde bewayle his ſinnes, pray vnto God, and reioyce in him.

BLeſſed are they whoſe iniquities are forgeuen, and whoſe ſinnes be couered.

Bleſſed is the man to whom God hath not imputed ſinne, and in whoſe ſpirit is not deceyt.

For whileſt I helde my peace, my bones are waxen olde, whyleſt I cried all the day.

For day and night thy hand is very heuy vpon me, I haue bene turned into wretchedneſſe whyleſt the thorne prycked me.

I haue opened my faute vnto the, and haue not hid my vnrighteouſnes.

I ſaide, I wyll confeſſe myne vnrighteouſnes againſt my ſelfe to the lorde, and thou haſt forgeuen the wickednes of my ſinne.

For this ſhall euery holy perſon pray vnto the in time conuenient.

But in the great fludde of many waters, they ſhall not come nigh him.

Thou art my refuge frō tribulatiō that hath incloſed me: O my ioy deliuer me from them, that compaſſe me.

I ſhal geue the vnderſtandyng, & ſhall teache the in the way that thou ſhalt go, I ſhal faſtē my eyes vpō the.

Be ye not like Horſe and Mule, in whom is none vnderſtandyng.

Bynde their mouthes with ſnafle and bridle, that wyl not drawe nyghe vnto the.

Many are the plages of the ſinner, but who ſo truſteth in the lorde, mercy embraceth him on euery ſyde

Be glad in the lorde, and reioyſe ye righteous, and be ioyous al ye that be vpright in harte.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

Domine, ne. &c. Pſal. xxxvii.

¶ The penitent perſon, ſore greued with the burden of ſinne, calleth vpon God for ayde, & betaketh him ſelfe to his mercy.

Lorde, rebuke me not in thy rage, nor chaſtyce me not in thyne anger.

For thyne arrowes ſticke faſt in me, and thou haſt layde thyne hande ſore vpon me.

There is no health in my fleſhe becauſe of thy diſpleaſure: ther is no reſt in my bones, becauſe of my ſynnes.

For myne iniquities are gone ouer myne hed, & are layde vpon me as an heuy burden.

My woũdes are putrifyed & roten becauſe of my folyſhenes.

I am made wretched and croked extremely, I wẽt ſorowful al day long.

For my loynes are ful of illuſions, and there is no health in my fleſhe.

I am ſore afflicted & brought low, I did roare out for the ſorowe of myne harte.

Lorde, thou knoweſt all my deſire, and my mourning is not hid frõ the.

My harte is troubled, my ſtrẽgth hath lefte me, alſo the verye ſight of myne eyes is not with me.

My frendes and my neighboures drewe togither, and ſtode againſt me.

And they that were next me, ſtode farre of: they that layde wayte for my life, ſet vpon me.

And they that ſought my diſtruction, ſpake vanities, and they imagined deceytes al the day.

But I as one beyng deafe, did not here, & I was as one that were dombe not openyng his mouth.

And I became as a man not hearyng, and hauing no coūtercheckes in his mouth.

For in the haue I truſted, thou ſhalt heare me my lorde God.

For I haue ſayd, let neuer myne enemyes tryumph vpon me, & whyleſt my feete do ſlyde, they ſpake ſtoutely againſt me.

For I am redy to be ſcourged, & my ſorowe is alwayes in my remembraunce.

For I ſhal confeſſe myne vngodlynes, and ſhal thyncke vpō my ſinne.

But myne enemyes lyue and are made ſtrong ouer me, and they are increaſed which hate me vniuſtly.

They that requited euyl for good were againſt me, becauſe I folowed goodnes.

Forſake me not, o lorde my God, neyther depart thou fro me.

Make ſpede to helpe me, O Lorde

God of my ſaluation.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

Miſerere mei deus, Pſal, l,

¶ A prayer of the penitent, earneſtly acknowledging and lamenting his vngodly life, and crying for mercy to be clenſed frō ſinne, and calling for the ſpirit of God to be confirmed in grace.

Haue mercy vpon me, O God, according to thy great mercy.

And according to the multitude of thy compaſſions, wipe away myne iniquitie.

More & more waſhe me frō myne iniquitie, and clenſe me from my ſinne.

For I knowledge myne iniquitie and my ſinne is euer before myne eyes.

To the alone haue I ſinned, and haue done euill in thy ſight, that thou maiſt be iuſtifyed in thy wordes, and maiſt ouercome when thou art iudged

Beholde I was begotten in wickednes

not openyng his mouth.

And I became as a man not hearyng, and hauing no cou̅tercheckes in his mouth.

For in the haue I truſted, thou ſhalt heare me my lorde God.

For I haue ſayd, let neuer myne enemyes tryumph vpon me, & whyleſt my feete do ſlyde, they ſpake ſtoutely againſt me.

For I am redy to be ſcourged, & my ſorowe is alwayes in my remembraunce.

For I ſhal confeſſe myne vngodlynes, and ſhal thyncke vpo̅ my ſinne.

But myne enemyes lyue and are made ſtrong ouer me, and they are increaſed which hate me vniuſtly.

They that requited euyl for good were againſt me, becauſe I folowed goodnes.

Forſake me not, o lorde my God, neyther depart thou fro me.

Make ſpede to helpe me, O Lorde

God of my ſaluation.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

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¶ A prayer of the penitent, earneſtly acknowledging and lamenting his vngodly life, and criyng for mercy to be clenſed frō ſinne, and calling for the ſpirit of God to be confirmed in grace.

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More & more waſhe me frō myne iniquitie, and clenſe me from my ſinne.

For I knowledge myne iniquitie and my ſinne is euer before myne eyes.

To the alone haue I ſinned, and haue done euill in thy ſight, that thou maiſt be iuſtifyed in thy wordes, and maiſt ouercome when thou art iudged

Beholde I was begotten in wickednes, and my mother conceyued me in ſinne.

Lo, thou haſt loued truth, the vnknowen and ſecret thinges of thy wiſdome thou haſt reueled vnto me.

Sprynckle me lorde with hyſop, and I ſhalbe clenſed.

Thou ſhalt waſhe me, and I ſhal be made whighter than ſnowe.

Unto my hearing ſhalt thou geue ioy and gladnes, and the bruſed bones ſhal reioyſe.

Turne thy face from my ſinnes, & wipe away al my wickednes.

A pure harte create in me, o God, and a perfit ſpirit renue within me.

Caſt me not away from thy face, and thy holy ſpirit take not from me.

Reſtore to me the gladnes of thy ſaluation, and ſtrengthen me with the principal ſpirit.

I wyll inſtruct the wicked in thy wayes, and the vngodly ſhalbe cõuerted vnto the.

Deliuer me frō bludſhed, o God, the God of my helth, and my tong ſhal exalt thy righteouſnes.

Thou ſhalt open my lippes, & my mouth ſhal ſhewe thy prayſe.

For if thou haddeſt deſired ſacrifice, I had ſuerly geuen it, but thou deliteſt not in whole burntofferinges.

The ſacrifyce to God is a lowely ſpirit, o God, thou wylt not diſpiſe a contrite and an humble harte.

Deale gently of thy fauorable beneuolence with Sion, that the walles of Jeruſalem may be builded vp.

Then ſhalt thou accept the ſacrifice of righteouſnes, oblatiōs & whole burntoffringes, then ſhal they ley calues vpon thyne alter.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is nowe, and euer ſhalbe, worlde without ende. Amen.

Domine exaudi orationem meam. Pſal. ci.

¶ A ſore complaint of the godly mā, beyng greuouſly handled of the wicked people, & makyng his mone to almighty God.

LOrde heare my prayer, and let my cry come vnto the.

Turne not thy face frō me, whenſoeuer I am troubled, bow thine eare vnto me.

In what day ſoeuer I cal vpō the, heare me ſpedely.

For my dayes are vanyſhed as ſmoke, and my bones are waxed as dry as a fyre brand.

I am ſtricken, and myne harte is wythered like hay, ſo that I haue forgot to eate my bread.

Wyth the noyſe of my mournyng my bone cleueth to my fleſhe.

I am like vnto a Pellican of wyldernes, and like vnto an Owle in the houſe.

I haue waked and am like a Sparowe ſolitary in the houſe top.

All day my enemyes reuiled me, and they that praiſed me, conſpired againſt me.

For I did eate aſſhes as bread, & myngled my drynke with wepyng.

And that becauſe of thy wrath and indignation, for thou diddeſt take me vp and caſt me againſt the ground.

My dayes are faded as a ſhadow, and I wythered like hay.

But thou lorde abydeſt for euer, & thy memorial is from age to age.

Thou Lorde ſhalt ariſe and haue mercy of Syon, for it is tyme to haue mercy on it, for the tyme is come.

For the ſtones therof delighteth thy ſeruauntes, & they ſhal haue pytie on the ground therof.

And the peple ſhal feare thy name O lorde, and all Kynges of the yearth thy glory.

For the lorde hath builded Syon, and ſhalbe ſene in his glory.

He hath regarded the ſpeche of the

humble, and hath not diſpyſed their prayer.

Let theſe thinges be written in another age, and the people that ſhalbe created ſhal praiſe the Lorde.

For he hath loked doune from his high holy place, the Lorde hath loked doune from heauen vnto the yearth.

To heare the wailyng of thē that be captiue, to loſe the ſonnes of them that were ſlaine.

That they ſhulde in Sion declare the name of the lorde, and his prayſe in Hieruſalem.

When the people aſſēble together, and kynges for to ſerue the lorde.

In the way he hath hindered my ſtrength, he hath ſhortened my daies.

Call me not away in the middes of my daies, thy yeres endure for euer.

In the beginnyng thou lorde haſt layd the foūdation of the yearth, & the workes of thine hādes are the heuens.

They ſhall periſhe, but thou abydeſt,

deſt, and they ſhall all waxe olde as a garment.

And as a coueryng, thou ſhalt chaunge them, and they ſhalbe chaũged, but thou art one, and the ſame, & thy yeres ſhal not fayle.

The ſonnes of thy ſeruaũtes ſhall continue, and their ſeede ſhall ſtande faſt for euer.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng, & is nowe, and euer ſhalbe, world without ende. Amen.

De profundis clamaui, Pſal. cxxix.

¶ The ſinner beyng puniſhed for his ſinnes, deſireth to be deliuered both from ſinne and puniſhement.

FRom the depth I called on the (O lorde) lorde here my voice.

Let thine eares geue good hede to the voice of my prayer.

If thou lorde, wylt loke ſtraightly

vpō ſinnes, O lorde who ſhal abide it?

But with the is mercy, and for thy lawe I haue ſuffered the, O lord.

My ſoule hath abiden in his word, my ſoule hath truſted in the lord.

From the mornyng watche vnto night, let Iſrael truſt in the lorde.

For with the lorde there is mercy, & with him is plenteous redemption.

And he wyll redeme Iſrael from all his iniquities.

Glory to the father. &c.

As it was in the beginnyng. &c. Amē.

Domine exaudi. Pſal. cxli.

¶ The iuſt man beyng in aduerſitie, prayeth to be deliuered from all euyl.

LOrde, heare my praier, with thyne eares perceiue my deſire, for thy truth ſake, and heare me for thy righteouſnes.

And entre not into iudgement with thy ſeruaunt, for no perſon liuyng ſhal be iuſtified in thy ſight.

For the enemye hath purſued my ſoule, my life in yearth he hath brought lowe.

He hath ſet me in darkenes as the ded men of the worlde, and my ſpirite was vexed, my harte was troubled within me.

I remẽbred the olde dayes, I haue ſtudyed of all thy workes, and in the dedes of thy handes I muſed.

I haue ſtretched furth my handes vnto the, my ſoule vnto the as yearth without water.

Haſtly heare me O lord, my ſpirit hath fayled me.

Turne not thy face from me, for I ſhalbe like to men deſcẽding into a pit.

Cauſe thy mercy to be harde of me betymes, for in the haue I truſted.

Shew me the waye where I may walke, for vnto the haue I lift vp my mynde.

Deliuer me frõ my enemyes lord, vnto the I haue fled, teache me to do thy wyll, for thou art my God.

Thy good ſpirit ſhal conducte me into the land of rightuines, for thy names ſake lorde, thou ſhalt reuiue me through thine equitie.

Thou ſhalt bryng my ſoule from trouble, and through thy mercy thou ſhalt deſtroy all myne enemyes.

And thou ſhalt deſtroy all, that moleſt my ſoule, for I am thy ſeruant.

Glory to the father, and to the ſon, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, worlde without ende. Amen.

¶ The antheme.

REmembre not (O Lorde God) our olde iniquities, but let thy merci ſpedely preuent vs, for we be very miſerable: helpe vs God our sauiour, and for the glory of thy name, delyuer vs, be mercifull and forgyue our ſynnes, for thy names ſake. Let not the wicked people ſay, where is their God: we be thy people and the ſhepe of thy paſture, we ſhal geue thankes to the for euer, from age to age we ſhal ſet furthe thy laude and praiſe. To the be honour, and glory worlde without ende. Amen.

AS theſe holy prayers & Suffrages folowyng, are ſet furth of mooſt godly zeale for edefiyng & ſtirryng of deuotion of al true faythfull chriſtian hartes: ſo is it thought conuenient in this commune prayer of proceſſion to haue it ſet furth and vſed in the vulgar tongue, for ſtirryng the people to more deuotion: & it ſhalbe euery chriſtē mās part reuerently to vſe the ſame, to the honor & glory of almighty God, and the profyte of their owne ſoules. And ſuche amonge the people as haue bokes, and can reade, may reade them quietly and ſoftly to them ſelfe: and ſuche as cannot read, let them quietly & attentiuely geue audience in time of the ſaide prayers, hauyng their myndes erect to almighty God, and deuoutly praiyng in their hartes, the ſame petitions which do entre in at their eares, ſo that with one ſounde of the hart, and one accorde, God may be glorified in his church.

¶ And it is to be remembred, that that which is printed in blacke letters, is to be ſayd or ſong of the prieſt with an audible voice, that is to ſay, ſo loude and ſo playnly that it may wel be vnderſtand of the hearers. And that which is in the red, is to be anſwered of the quier, ſoberly and deuoutly.

O God, the father of heauen: haue mercy vpon vs miſerable ſinners.

O God, the father of heauen: haue mercy vpō vs miſerable ſinners.

O God, the ſonne, redemer of the worlde: haue mercy vpon vs miſerable ſinners.

O God the ſonne, redemer of the world: haue mercy vpon vs miſerable ſynners.

O God, the holy goſt, procedyng from the father & the ſonne: haue mercy vpon vs miſerable ſinners.

O God, the holy goſt, procedyng from the father & the ſonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinite, thre perſons & one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and gloryous Trinitie, thre perſons and one God: haue mercy vpon vs miſerable ſinners.

Holy virgyn Mari, mother of God our ſauiour Jeſu Chriſt: Pray for vs.

All holy Angels & Archangels, and al holy orders of bleſſed ſpirites: Pray for vs.

All holy Patriarkes, and Prophetes, Apoſtles, and Martyrs, Confeſſours and virgyns, and al the bleſſed company of heauen: Pray for vs.

Remembre not Lorde, our offences, nor the offẽces of our forefathers, neyther take thou vengeaunce of oure ſynnes: ſpare vs good Lorde, ſpare thy people, whom thou haſt redemed with thy mooſt precious blud, and be not angry with vs for euer:
Spare vs good lorde.

From all euyl and miſchief, from ſynne, from the craftes and aſſautes of the deuyl, from thy wrath, and fro euerlaſting dampnation:
Good lorde deliuer vs.

From blyndnes of hart, frõ pryde vayneglory, and hypocriſy, frõ enuy, hatred, and malice, and al vncharitablenes: Good lorde deliuer vs.

From fornication, and al deadly ſynne, and from al the deceiptes of the worlde, the fleſhe, and the deuyl:

Good lorde deliuer vs.

From lightnyng and tempeſt, frō plage, peſtilēce, and famyne, from battayle & murder, & from ſodeyne death.

Good lorde deliuer vs.

From all ſedition and priuy conſpiracy, from the tyrāny of the biſhop of Rome, and all his deteſtable enormyties, from al falſe doctryne and hereſy, from al hardnes of harte & contempt of thy worde & cōmaundement:

Good lorde deliuer vs.

By the miſtery of thy holy incarnation, by thy holy Natiuite and circumciſion, by thy baptiſme, faſting, & temptation: Good lorde deliuer vs.

By thyne agony
by thy croſſe and pa
ous death and b

reſurrection and aſcẽſion, by the commyng of the holy goſt:

Good lorde deliuer vs.

In al tyme of our tribulation, in al tyme of our welth, in the hour of death in the day of iudgement:

Good lorde deliuer vs.

We ſinners do beſeche the to heare vs, O lorde God, ⁊ that it may pleaſe the to rule ⁊ gouerne thy holy churche vniuerſall in the right way:

we beſeche the to heare vs good lorde.

That it may pleaſe the to kepe Hẽry the eight thy ſeruaunt and our king and gouernoure:

we beſeche the to heare vs good lorde.

That it may pleaſe the to rule his harte in thy fayth, feare, ⁊ loue, that he may euer haue affiaunce in the, ⁊ euer ſeke thy honour and glory:

we beſeche the to heare vs good lorde.

hat i

e pleaſe the to be his

keper, geuing him the

his enemyes:

we beſeche the to heare vs good lorde.

That it may pleaſe the to kepe our noble quene Catherine in thy feare, & loue, geuing her increaſe of all godlynes, honour, and chyldren:

we beſeche the to heare vs good lorde.

That it may pleaſe the to kepe & defēde our noble prince Edwarde, and al the kinges maieſties chyldren:

we beſeche the to heare vs good lorde.

That it may pleaſe the to illuminate al byſhops, paſtours & miniſters of the churche, with true knowledge & vnderſtanding of thy worde, and that both by their preaching & lyuyng, they may ſet it furth & ſhew it accordyngly:

we beſeche the to heare vs good lorde.

That it may pleaſe the to endue the lordes of the coūſaile, & al the nobilitie with grace, wyſdome & vnderſtādyng:

we beſeche the to heare vs good lorde.

That it may pleaſe the to bleſſe and kepe the magiſtrates, geuing thē grace to execute iuſtice, & to mainteyn truth:

we beſeche the to heare vs good lorde.

¶ That it may pleaſe the to bleſſe & kepe al thy people:
we beſeche the to heare vs good lorde.

¶ That it may pleaſe the to geue to all nations vnite, peace and concorde:
we beſeche the to heare vs good lorde.

¶ That it may pleaſe the to geue vs an hart to loue & drede the, & diligently to lyue after thy commaundementes:
we beſeche the to heare vs good lorde.

¶ That it may pleaſe the to geue all thy people increaſe of grace, to heare mekely thy worde, and receyue it with pure affection, and to bryng furth the fruites of the ſpirite:
we beſeche the to heare vs good lorde.

¶ That it may pleaſe the to bryng in to the way of truth, all ſuche as haue erred and are deceyued:
we beſeche the to heare vs good lorde.

¶ That it may pleaſe the to ſtrengthen ſuche as do ſtande, & cōforte and helpe the weake harted, and to rayſe

vp them that fal, and finally to beate doune Satan vnder our feete:
we beſeche the to heare vs good lorde.

That it may pleaſe the to ſuccur, helpe, and comfort al that be in daunger, neceſſytie and tribulation:
we beſeche the to heare vs good lorde.

That it may pleaſe the to preſerue al that trauayle by land or by water, al women labouryng of chylde, al ſicke perſons and yong children, & to ſhewe thy pitie vpon all priſoners and captiues:
we beſeche the to heare vs good lorde.

That it may pleaſe the to defend and prouide for the fatherles children and wydowes, and al that be deſolate and oppreſſed:
we beſeche the to heare vs good lorde.

That it may pleaſe the to haue mercy vpon al men:
we beſeche the to heare vs good lorde.

That it may pleaſe the to forgeue oure enemies, perſecutours and ſlaun-

deuours, and to turne their hartes:
we beſeche the to heare vs good lorde.

That it may pleaſe the to geue to our vſe the kindly fruites of the earth: ſo as in due tyme we may enioy them, and to preſerue them:
we beſeche the to heare vs good lorde.

That it may pleaſe the to geue to vs true repẽtaũce, to forgeue vs al our ſinnes, negligences and ignoraunces, and to endue vs with the grace of thy holy ſpirit, to amende our liues according to thy holy worde:
we beſeche the to heare vs good lorde.

Sonne of God: we beſeche the to heare vs.

Sonne of God: we beſeche the to heare vs.

O lambe of God, that takeſt away the ſinnes of the worlde:

Graunt vs thy peace.

O lambe of God, that takeſt away the ſinnes of the worlde:

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

O father which art in heauen.

with the reſidue of the Pater noſter.

And ſuffer vs not to be led into tẽptation.

But be deliuer vs from euil. Amen.

¶ The verſicle.

O lorde, deale not with vs after our ſinnes. The anſwere.

Neyther rewarde vs after our iniquities.

¶ Let vs pray.

O God, mercyful father, that diſpiſeſt not the ſighyng of a cõtrite hart, nor the deſyre of ſuch as be ſorowfull, mercifully aſſiſt our prayers, that we make before the in all our troubles and aduerſities, whenſoeuer they oppreſſe vs. And graciouſly here vs, that thoſe euils, which the craft and ſubtiltie of the deuil or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodnes, they may be diſperſed, that we thy ſeruauntes, beyng hurte by no perſecutions, may euermore geue thākes vnto the, in thy holy churche, through Jeſu Chriſt our lorde. O lorde, ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue harde with oure eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their daies, and in the olde tyme before them.

O lorde, ariſe, helpe vs, and deliuer vs for thy honour.

Glory to the father, the ſonne, and to the holy goſt, as it hath ben frō the beginnyng, is, and ſhalbe euer worlde without ende. Amen.

From our enemies defende vs O Chriſt.

Gratiouſly loke vpon our afflictions.

Pitifully behold the dolour of our harte. Mercifully forgeue the ſinnes of thy people.

Fauourably with mercy here our prayers:

O ſone of Dauid haue mercy vpõ vs.

Both nowe and euer voucheſaufe to heare vs Chriſt:

Gratiouſly heare vs, O Chriſt: Gratiouſly heare vs, O Lorde Chriſt.

The verſicle.

O lorde, let thy mercy be ſhewed vpon vs. The anſwere.

As we do put our truſt in the.

¶ Let vs pray.

We humbly beſeche the, O father, mercifully to loke vpõ oure infirmities, & for the glory of thy name ſake, turne frõ vs al thoſe euils, that we mooſt righteouſly haue deſerued. Graunt this o lorde God, for our mediatour & aduocate Ieſu Chriſtes ſake Amen.

O God, whoſe nature & propertie is euer to haue mercy and to forgeue, receiue oure hūble petition, and though we be tyed and bounde with the chaine of our ſinnes: yet let the pytifulnes of thy great mercye leuſe vs, for the honour of Jeſus Chriſtes ſake, our mediatoure and aduocate. Amen.

Almighty and euer liuyng God which only workeſt great meruailes, ſend downe vpon our biſhops and curates, and all congregations, committed to their charge, the healthful ſpirit of thy grace, and that they may truely pleaſe the: power vpon them the contynuall dewe of thy bleſſyng. Graunt this (o Lorde) for the honour of oure aduocate and mediatour Jeſu Chriſt. Amen.

We beſeche the, (O Lorde) to ſhewe vpō vs thine exceding great mercy, whiche no tong can worthyly expreſſe, & that it may pleaſe the to deliuer vs from al our ſinnes, & alſo frõ the paynes, that we haue for them deſerued. Graũt this (o lorde) through our mediatour & aduocate Ieſu Chriſt Amen.

GRaunt, we beſech the, o almightie God, that we, in our trouble put our whole cõfydence vpõ thy mercy, that we againſt al aduerſitie be defended vnder thy protection: Graunt this, o lorde God, for our mediatour & aduocate Ieſu Chriſtes ſake. Amen.

ALmighty God, which haſt geuen vs grace at this tyme with one accorde to make our cõmune ſupplications vnto the, and doſt promiſe, that when .ii. or thre be gathered in thy name, thou wilt graũt their requeſtes: fulfil nowe, o lorde, the deſires & petitions of thy ſeruaũtes, as may be moſt expedient for thẽ, graũtyng vs in this world knowledge of thy truth, & in the world to come lyfe euerlaſting. Amen.

The dirige.

Dilexi, quoniam exaudiuit. Pal. cxiiii.

¶ The laude and prayſe of God, through whoſe benefite we be preſerued in aduerſite.

I haue loued, for the Lorde will heare the voice of my prayer.

For he hath inclined his eare vnto me, and in my dayes I will cal vpon him.

The ſorowe of death hath compaſſed me, and the perilles of hel haue entangled me.

I haue founde much trouble and ſorowe, & I haue called vpon the name of the lorde.

O lorde deliuer my ſoule, mercyful lorde and iuſt, our God is mercifull.

The Lorde preſerueth the ſimple, I was brought low, & he deliuered me

Turne into thy reſt, o my ſoule, for the lorde hath done muche for the.

For he hath deliuered my ſoule frõ death, myne eyes frõ teares, my feete from ſlidyng.

I ſhall pleaſe the lorde, in the land of the liuyng.

Beatus qui intellgit. Pſal.xl.

¶ Happy is he that hath compaſſion vpon the poore, whom God deliuereth from his enemyes, and preſerueth euerlaſtyngly.

Bleſſed is he that cõſidereth the nedye and the poore: in the euyll day, the lorde ſhall deliuer him.

The Lorde preſerue him and kepe him aliue, and make him fortunat in the yearth, and deliuer him not into the wil of his enemies.

The lorde ſuccur him beyng deſeaſed in his bed, al his bed thou haſt chaũged in his infirmitie.

I ſayde, lorde haue mercy on me, heale my ſoule, for I haue treſpaſſed agaynſt the.

Myne enemies ſpake euil vnto me,

ſaiyng, when ſhal he dye, & his name periſhe:

And though he came in for to ſe, he ſpake vanities, his hart gathered miſchiefe within it ſelfe.

He went furth, & ſpake to the ſame purpoſe together.

Againſt me dyd all myne enemies whyſper, againſt me haue they imagined me miſchief.

They haue deuiſed an vntrue ſaiyng by me, ſhal he that ſlepeth haue no helpe to riſe againe,

For the man with whom I was in peace, in whom I truſted, which hath eaten of my bread, made great meanes to ſupplant me.

But thou lorde, haue mercy on me, and reſtore me, and I ſhal requite thē.

By this I knowe, thou fauoureſt me, that mine enemy ſhal not triumph vpon me.

But for myne innocency thou haſt defended me, and haſt made me ſure in thy ſight for euer.

Bleſſed be the lord God of Iſrael, worlde without ende, be it, be it.

Lauda anima mea dominum. Pſal. cxlv.

¶ An exhortation to prayſe God, and to put our truſt in him and not in men.

PRaiſe the lorde, o my ſoule, I ſhall praiſe the lorde during my life, I ſhall ſing praiſe to my god as long as I liue.

Put not your truſt in princes, nor in the children of men, in whom there is no helth.

His ſpirit ſhal paſſe out, and ſhall returne into his countrye, in that day ſhal al his thoughtes periſhe.

Bleſſed is he whoſe healper is the God of Iacob, whoſe hope is in his lorde God, which made heauē & yearth and ſea, and al that be in them.

Which kepeth truth euermore, doth iudgement to them that ſuffre wrong, and geueth meate to the hungry.

The lorde loſeth thē that be fettered, the lorde geueth ſight to the blind.

The lorde lifteth vp them that be fallen, the lorde loueth the righteous.

The lord preſerueth ſtraūgers, he wil defend the fatherles and wydowe, and wyll deſtroy the waies of ſinners.

The lorde thy God of Sion, ſhal reigne euermore from one generation to another.

Lorde geue thy people eternall reſt.
And light perpetual ſhine on them.
From the gates of hell,
Lorde deliuer their ſoules.
I truſt to ſe the goodnes of the lord,
In the land of life.
Lorde heare my prayer,
And let my cry come to the.

¶ Let vs pray.

God to whom it is appropried to be merciful euer and to ſpare, be merciful to the ſoules of thy ſeruau͂tes of each kind, and forgeue the͂ all their ſinnes, that they beyng loſed from the bondes of death, may aſcend vnto the life euerlaſting. Through Chriſt oure Lorde.

O God the lorde of pardon, graunt vnto the ſoule of. N. thy ſeruaunt (the yeres mynde of whoſe death, we haue in remembraunce) a place of reſt, the bleſful quiet & clerenes of thy light, Through Chriſt our Lorde.

O God that art creatour & redemer of al faithful people: Graunt vnto the ſoules of all true beleuers beyng dead, remiſſion of al their ſinnes, that through deuout prayers they may obtayne thy gracious pardon, that they haue alway deſired, which ſhalt come to iudge the quicke and the dead, and the worlde by fyre.

God haue mercy on al chriſten ſoules. Amen.

Verba mea auribus, Pſal. v.

¶ The godly perſon deſireth to be defended of God, that the intentes of his aduerſaries may be ſtopped, and that the goodnes of God may be ſhewed emonge the godly.

LOrde, geue eare vnto my wordes, vnderſtād my clamour.

Herken vnto the voyce of my prayer, my kyng and my God.

For vnto the will I pray, O lorde, earely ſhalt thou heare my voyce.

Earely ſhal I ſtand by the, and I ſhall ſe that thou art a God that hath no pleaſure in iniquitie.

For the malitious ſhall not dwell nere the, neither ſhal the vnrighteous abyde before thy eyes.

Thou hateſt all that do iniquitie, thou ſhalt deſtroy al them that ſpeake lyes.

The lorde dothe abhorre the man that is bluddy and deceytful.

But I through the plẽteouſnes of

thy mercy ſhal entre into thy houſe, I will worſhip towardes thy holy tēple in thy feare.

Leade me lorde into thy righteouſnes, becauſe of myne enemyes, direct my way in thy ſight.

For in the mouth of them there is no truth, the hart of them is ful of vanitie.

The throte of them is an open graue, deceytfully did they with their tonges, iudge them, o God.

Let them fall from their imaginations, accordyng to the greatnes of their wickednes expell them, for they haue ſtirred the to angre, O lorde.

And let al reioyſe that truſt in the, they ſhall euermore be glad, and thou ſhalt dwel among them.

And they ſhal glory in the, al that loue thy name, for thou wilt bleſſe the righteous.

Lorde thou haſt crouned vs, as it were with a ſhilde of thy good wyl.

The

Dominus illuminatio mea. Pſal. xxvii.

¶ The goodnes of God towarde his people, wherby they be incouraged to truſt in God, notwithſtanding their aduerſaries, to reioyce in his ayde, & to magnifie him.

The Lorde is my light, and my helth, whom ſhal I feare?

The lord is the defẽder of my life, of whõ ſhal I be a frayd?

Whileſt the malitious approch vnto me for to deuoure my fleſhe?

Myne enemies which trouble me, they were made weke, and fell doune.

If they pitche pauilions againſt me, my hart ſhal not feare.

If a battayle riſe againſt me, I ſhal truſt in it.

One thing haue I aſked of the lord which I ſhall require, that I may inhabit in the houſe of the lorde all the daies of my life.

That I may ſe the beautye of the lorde, and may viſyt his temple.

For he hath hyd me in his tabernacle in the euil day, he hath defended me in the ſecret place of his tabernacle.

He hath exalted me vpon a rocke, & nowe he hath exalted myne hed aboue myne enemies that be aboute me.

And I haue offred in his tabernacle the ſacrifice of laude, I ſhall ſing & ſay a pſalme vnto the lorde.

Heare my voice lorde, wherwith I haue cried vnto the, haue mercy on me and heare me.

Myne hart hath ſayd vnto the, my face hath ſought the, lorde I ſhal ſeke thy face.

Turne not thy face fro me, do not ſwarue from thy ſeruaunt in anger.

Be myne helper, forſake me not, neither deſpyſe thou me, o God my ſauiour.

For my father & my mother, haue forſaken me, but the lorde hath taken me.

Lorde teach me thy way, and leade

me in a ſtreyght path, becauſe of myne enemies.

Delyuer me not to the myndes of them that trouble me, for vniuſt witneſſes haue riſen againſt me, and haue ſpoken wickedly.

I truſt to ſe the goodnes of God in the land of the liuyng.

Abyde the lorde, do manfully, & let thine hart be ſtrengthed, and abyde the lorde.

Quemadmodum deſiderat. Pſal. xli.

¶ The godly man is vexed with them that blaſpheme goddes religion, and beyng penſife, with feruent cōplaynt openeth his hart to God.

Euen as the Harte longeth after the fountaines of waters, ſo doth my ſoule long after the, o God.

My ſoule hath thriſted after God the ſtrong and liuyng God, when ſhal I come and appeare before the face of God.

My teares were to me day & night in ſteade of bread.

Whileſt it is daily ſayde vnto me, where is thy God?

Theſe thinges I haue called to mynde, and I haue powred furth my ſoule vnto my ſelfe, becauſe I ſhal depart into a place of merueilous habitation, vnto the houſe of God.

With a voice of gladnes and reioyſing like the ſound of one that banketteth.

My ſoule, why art thou ſorouful? and why doeſt thou trouble me?

Truſt in God, for I ſhal euer confeſſe him which is the helth of my countenaunce, and my God.

My ſoule within my ſelfe is troubled, therfore I ſhal haue the in minde in the land of Iordane, and the lytle mountaine of Hermon.

Depenes calleth vpon depenes, with the noyſe of thy watercourſes.

All thy raines & thy floudes haue

runne ouer me.

In the day, the lorde hath cōmaūded his mercy, and in night, his ſong is with me.

Prayer to the god of my life. I ſhal ſay vnto God, thou art my defender.

Why haſt thou forgotten me, and why do I go al ſorowful, whileſt myne enemy doth afflict me?

Whyleſt my bones are brokē, myne enemies that haue troubled me, haue caſt it in my teth.

Whyleſt they ſay to me euery day, where is thy God.

My ſoule why art thou ſorouful, & why doſt thou trouble me?

Truſt in God, for I ſhal euer confeſſe him, which is the helth of my coūtenaunce and my God.

¶ The antheme.

I Truſt to ſe the goodnes of the lorde in the land of the liuyng.

Lorde graunt thy people euerlaſting reſt.
And let thy euerlaſting light ſhyne on them.

Our father which art in heauē. &c.
And ſuffer vs not to be led into tēptation.
But deliuer vs from euil.

❡ The firſt leſſon. Job. x.

Thyne hādes hath made me & faſhioned me al together round aboute, & wilt thou deſtroy me ſo ſodenly? O remembre: that thou madeſt me as moulde of the yearth, & ſhalt bryng me into duſt againe, haſt thou not put me together, as it were milke, and hardened me to cruddes like cheſe? Thou haſt couered me with ſkinne and fleſhe and ioyned me together with bones & ſinowes. Thou haſt graunted me life and mercy, and the diligent heede that thou tokeſt on me, hath preſerued my ſpirit.

¶ The antheme.

I Knowe that my redemer liueth, and that I, the laſt day ſhall ryſe from the yearth, and ſhall be clad againe with myne owne ſkinne, and in myne owne fleſhe I ſhall ſe God, whō I my ſelfe ſhal ſe, and myne eyes ſhall loke vpō: and none other, this hope is layde vp in my boſome.

¶ The ſecond leſſon. Ioā. v.

VErely verely I ſay vnto you, he that hereth my worde, and beleueth on him that ſent me, hath euerlaſting life, and cōmeth not into damnation, but paſſeth from death to life. Verely verely I ſay vnto you, the hour ſhal come, & nowe it is, when the dead ſhal heare the voice of the ſōne of God and they that heare ſhall liue: for as the father hath life in him ſelfe, ſo likewyſe hath he geuen to the ſonne to haue lyfe in him ſelfe, and hath geuen him power alſo to iudge, becauſe he is the ſonne of man. Meruaile not at this, for the houre commeth, in the which all that are in the graues ſhall here the voice of the ſōne of God. And they that haue done good, ſhall come furth vnto the reſurrection of life, and they that haue done euill, vnto the reſurrection of damnation.

¶ The antheme. i. Theſſ. iiii.

BRethren, we woulde not that ye ſhulde be ignorant as cōcernyng them, the which are fallen a ſlepe, that ye ſorow not as other do, which haue no hope. For yf we beleue that Ieſus dyed & roſe againe, euen ſo, thē which ſlepe with Ieſus, God ſhal bring with him.

¶ The third leſſon. i. Corin. xv.

BEholde I ſhewe you a miſtery, ſothly we ſhal al riſe, but we ſhal not al be chaunged. In a moment, in the twynckeling of an eye, at the laſt trumpe, for the trumpe ſhall blowe, &

the dead ſhall ryſe incorruptible, & we ſhalbe chaunged, for this corruptible muſt put on incorruption, & this mortal muſt put on immortalitie, whē this corruptible hath put on incorruption, and this mortal hath put on immortalite, then ſhall be brought to paſſe the ſaiyng that is written: death is ſwalowed vp in victory, death where is thi victory? O death wher is thy ſting? The ſting of death is ſinne, and the ſtrength of ſinne is the lawe. But thākes be vnto God, which hath geuē vs victory, through oure Lorde Jeſus Chriſt.

¶ The antheme.

DEliuer me good lorde frō eternal death, in that dreadful day, when that heauen and yearth ſhalbe moued, & thou ſhalt iudge the worlde by fyre. Thys day is the day of ire, of wretchednes and miſery, the great day and very bitter.

Deliuer not to beaſtes, o lorde, the ſoules of them that cõfeſſe the, and forget not at lẽgth the ſoules of thy poore people.

Exaltabo te domine, Pſal.xxix.

¶ Thankes be geuen for health recouered. The goodnes of God is praiſed, who for a lytle aduerſitie ſendeth much comforte.

I Wyll exalt the, o Lorde, for thou haſt defẽded me, and not ſuffered mine enemies to haue their pleaſure vpon me.

O lorde my God I haue cryed vnto the, and thou haſt heled me.

Lorde thou haſt brought my ſoule out of hell, thou haſt preſerued me frõ them that deſcend into the pit.

Syng vnto the lorde ye that be his ſaintes, and geue thãkes with a remẽbraunce of his holynes.

For there is wrath in his diſpleaſure, and life in his wyl.

At the euening, wailyng ſhall abyde, but in the morning, gladnes.

In my welthynes I ſayd, I ſhall neuer more be remoued.

Lorde, through thy good wyl, thou gaueſt ſtrength to my beautie.

Thou diddeſt turne thy face from me, and I was all aſtonhed.

Unto the, o lorde, will I crye, and I will pray to my God.

What profyte is there in my blud, when I ſhall deſcend into corruption?

Shall duſt geue thankes to the? or ſhal it declare thy truth?

The lorde hath harde, and hath taken mercy on me, the lorde is made myne helper.

Thou haſt turned my ſorowe into ioy, thou haſt cut of my ſacke cloth, & haſt compaſſed me with gladnes.

That my glory might ſing to the without grief, O my lorde God I ſhal euermore geue thankes to the.

Ego dixi. Pſal. Eſa.xxxviii.

¶ Thankes for recouery of health.

I Sayd, in the middeſt of my dayes I ſhall go to the gates of hell.

I deſired the reſidue of my yeres, I ſayde, I ſhall not ſe the lorde God, in the land of the liuing.

I ſhal ſe mā nomore, nor him that dwelleth in reſt.

My tyme is taken frō me, & folden vp, as the ſhepardes tent.

My life is cut of, lyke a weauers webbe: when I yet beganne, he cut me doune, from morning vntill the night thou wilt make an ende of me.

I was in hope vntil morning, but as a Lyon, ſo he bruſed al my bones.

From morning vntill night, thou wilt make an ende of me, as a yong ſwalowe, ſo ſhall I chatre, and ſhall mourne as a doue.

Myne eyen daſeled with loking on high.

Lorde I ſuffre force, anſwere for me, what ſhal I ſay? or what ſhall he anſwere me, ſyns I haue done it.

I ſhall remẽbre all my yeres vnto the, with bitternes of my hart,

Lorde if life be thus, and the life of my ſpirit be after ſuch ſorte, thou ſhalt correct me, and quicken me, lo in peace my ſorowe is moſt bitter,

But thou haſt delyuered my ſoule that it ſhuld not periſhe, thou haſt caſt behinde thy backe al my ſinnes.

For neither hell ſhall knowledge the, nor death ſhal praiſe the: they that deſcende into the pit ſhall not loke for thy verite.

He that is liuing, the liuing perſon ſhal knowledge the, like as I do now, the father to the chyldren ſhall declare thy truth.

Preſerue me O lorde, and we ſhal ſing our pſalmes in the lordes houſe, al the daies of our life.

In te domine ſperaui, Pſal. lxx.

¶ Which God is our onely refugo, we muſt pray to him, and in him put al our truſt, and him praiſe and magnifie.

IN the, o Lorde, haue I put my truſt, let me neuer be cõfouded, in thy righteouſnes deliuer me.

Incline thine eare vnto me, and make ſpede to ſaue me.

Be vnto me a protectour as God, & as a place of fortreſſe for to ſaue me, for thou art my ſtrength and refuge.

Deliuer me, o my God, out of the hand of the ſinner, out of the hand of the lawe breaker, and the vniuſt.

For thou, o lorde, art my patience, thou o lorde, art my hope, euen fro my youth.

Through the haue I bene holden vp euer ſins I was borne, thou art my defẽdour ſins I came furth of my mothers wombe.

My ſinging alway is of the, I am made as a wõder vnto many, but thou art a ſtrong helper.

Let my mouth be filled with thy praiſe, that I may ſing thy glory & thy magnificence al the day long.

Caſt me not away in the tyme of age, forſake me not when my ſtrength fayleth me.

For myne enemies ſpake againſt me, and they that layde wayte for my ſoule, did take their counſell together,

Saiyng, God hath forſaken him, perſecute him, and take him, for ther is none to deliuer him.

Go not farre from me, O my God haue regarde for to helpe me.

Let them be confounded & periſhe that are againſt my ſoule.

Let them be couered with ſhame & diſhonor, that ſeke to do me euil.

But I will alway truſt, and I wil praiſe the more and more.

My mouth ſhal ſpeake of thy righteouſnes and thy ſaluacion al the day.

Becauſe I knowe no letter, I wil entre into the ſtrẽgth of the lorde: lorde I will make mẽtion of thy onely righteouſnes.

Thou o God haſt taught me from my youth hitherto, and I ſhal tel of thy wonderous workes.

And vnto age and oldenes, o God forſake me not.

Untyll I ſhewe thy ſtrength vnto generations yet for to come.

Thy poure, and thy righteouſnes o God, vntil the higheſt merueile, which thou haſt wrought, o God who is like vnto the?

O what great and euil aduerſities haſt thou ſhewed me? and yet diddeſt thou turne and refreſhe me, yea, and broughteſt me againe from the depes of the yearth.

Thou haſt multiplied vpō me thy magnificence, and thou haſt returned and comforted me.

Therfore wil I praiſe the and thy truth, o God, in the inſtrumētes of muſike, vnto the wil I ſing vpō the harpe which art the holy God of Iſrael.

My lippes will be fayne when I

ſing vnto the, & ſo wil my ſoule alſo which thou haſt redemed.

My tong alſo ſhall talke of thy righteouſnes all the day long, for they are cõfounded & brought vnto ſhame, that ſeke to do me euil.

¶ The antheme.

I Am the reſurrection and lyfe, he that beleueth in me, yea although he were ded, yet ſhal he liue, and who ſoeuer liueth and beleueth in me, ſhall not ſe euerlaſting death.

Lorde haue mercy on vs.
Chriſt haue mercy on vs.
Lorde haue mercy on vs,
Our father which art in heauẽ. &c.
And ſuffer vs not to be led into tẽptation.
But deliuer vs from euil.

Lorde geue thy people eternal reſt.
And light perpetual ſhine on them.
From the gates of hel,
Lorde deliuer their ſoules.

I trust to ſee the goodnes of the Lorde.
In the land of life.

Lorde heare my prayer.
And let my cry come to the.

Let vs pray.

O God, whiche by the mouth of ſainct Paule thine apoſtle haſt taught vs, not to waile for them that ſlepe in Chriſt: grau̅t we beſeche the that in the co̅myng of thy ſonne our Lorde Jeſu Chriſt, both we and all other feithful people beyng departed may be graciouſly brought vnto the ioyes euerlaſting, which ſhalt come to iudge the quicke and dead, & the worlde by fyer. Amen.

Almighty eternal God, to who̅ there is neuer any praier made without hope of mercy, be merciful to the ſoules of thi ſeruau̅tes beyng departed fro̅ this worlde in the co̅feſſion of thy name, that thei may be aſſociat to the cõpany of thy saincte, through Chriſt our lorde. Amẽ.

Lorde, bowe thine eare unto our praiers, wherein we deuoutly call upõ thy mercy, that thou wilt beſtowe the ſolles of thi ſeruauntes (whiche thou haſt cõmaũded to depart frõ this worlde) in the cõtrey of peace and reſt, and cauſe them to be made parteners with thy holy ſeruauntes, through Chriſt our Lorde. Amen.

We beſeche the lord, that the praier of thy ſuppliauntes may auayle to the ſolles of thy ſeruauntes, that thou wilt both purge thẽ of al their ſinnes, & cauſe them to be partakers of thi redemption, which liueſt and reigneſt God, worlde without ende. Amen.

God haue mercy on all chriſten ſolles.

¶ This pſalme is the. A. B. C. of godly loue, the paradiſe of learning, the ſhop of the holy Goſt, the ſchole of truth. In which appereth how the ſaintes of God eſteme his holy lawes, howe feruently they be geuen vnto them, howe it greueth them that they ſhulde be deſpiſed, howe feruently they deſire to learne them, to walke in them, and to fulfyl them: finally, howe the tranſgreſſours and aduerſaries of them ſhalbe puniſhed and deſtroyed.

Beati im maculati. psal. cxviii.

Bleſſed are they that be vnſpotted in the way, which walke in the lawe of the lorde.

Bleſſed are they that ſerche his teſtimonies, that ſeke hym with al their hart.

For they that worke wickednes, haue not walked in his waies.

Thou haſt commaunded thy commaundementes very ſtreightly to be kept.

Wolde God my waies might be directed to kepe thy iuſtifications.

Then ſhall I not be confounded when I ſhall beholde all thy commaundementes.

I ſhal cõfeſſe vnto the with a right hart, when I haue lerned the iudgementes of thy righteouſnes.

I ſhall kepe thy iuſtifications, forſake me not vtterly.

Wherin dothe the yong man correct his life: in keping of thy wordes.

In quo corrigit

With al my hart I haue ſought the out, put me not away from thy commaundementes.

In my harte I haue hyd thy wordes, that I might not offende the.

O lorde thou art bleſſed, teache me thy iuſtifications.

With my lippes I haue ben telling al the iudgemẽtes of thy mouth.

I haue had delight in the way of thy teſtimonies, as in al maner of riches.

I will be exerciſed in thy cōmaundementes, and I will conſider thy wayes.

I will ſtudy in thy iuſtifications, I will not forget thy wordes.

Retribue ſeruo.

Rewarde thi ſeruaunt, quicken me, & I ſhall kepe thy wordes.

Open myne eyes, and I ſhal cōſider the merueilous thinges of thi lawe.

I am a ſtraunger in the land, hyde not from me thy cōmaundementes.

My ſolle hath coueted to deſire thy iuſtifications at all tymes.

Thou haſt rebuked the proude, curſed are they whiche decline from thy cōmaundementes.

Take from me rebuke and concēpt, for I haue ſought after thi cōmaundementes.

For princes haue bene ſet againſt me, and thei ſpake againſt me, but thy ſeruaūt was ſtill exerciſed in thy iuſtifications.

For thy teſtimonies are my meditation, thy iuſtifications are my coūſel.

My ſolle hath cleaued to the grounde, quicken me accordyng to thy worde.

Adhesit pauimēto aīa.

I haue ſhewed thy wayes, & thou haſt hearde me, teache me thy iuſtifications.

Inſtruct me in the way of thy iuſtifications, & I ſhalbe exerciſed in thy merueylous workes.

My ſolle hath ſlept for werynes, cōfirme me in thy wordes.

Remoue frō me the way of iniquitee, and accordyng to thy lawe, haue merci on me.

I haue choſen the way of trueth, I haue not forgotten thy iudgemētes.

I haue cleaued to thy teſtimonies, o lorde, put me not to confuſion.

I haue runne the way of thy commaundementes, when thou haſt enlarged my harte.

Legem pone.

O Lord, let the way of thi iuſtifications to me for a lawe, and I wil euer ſeke it out.

Geue vnto me vnderſtanding, and I ſhal ſerch thy lawe, and ſhal kepe it with myne whole hart.

Leade me in the path of thy commaundementes, for that haue I deſired.

Bowe myne hart into thy teſtimonies, and not into coueteouſnes.

Turne away myne eyes that they ſee not vanite, quicken me in thy way.

Set thy worde vnto thy ſeruaũt in thy feare.

Put of the rebuke that I am afraid of, for thy iudgemẽtes be good.

Lo, I haue deſired thy cõmaundementes.

Et veniet ſuper me miſericordia tua.

And let thy mercy come vpõ me, o lorde, and thy helth according to thy promes.

And I ſhall anſwere to them that

vpbrayd me, for I haue truſted in thy wordes.

And take not the worde of truth from my mouth vtterly, for I haue much truſted in thy iudgementes.

And I will kepe thy lawe alway, worlde without ende.

And I haue walked at large, for I haue ſought thy cõmaundementes.

And I ſpake of thy teſtimonies in the ſight of kinges, and I was not aſhamed.

And I haue muſed on thy cõmaũdementes which I haue loued.

And I haue lift vp my handes to thy commaundementes, which I haue loued, and I ſhalbe occupyed in thy iuſtifications.

Remembre thy worde to thy ſeruaũt, in which thou haſt geuen me hope. Memor eſto.

The ſame hath comforted me in myne affliction, for thy worde hath quickened me.

The proud men haue done wickednes on euery ſyde, but I haue not ſwarued from thy lawe.

I haue bene myndful of thy iudgemẽtes good lorde, frõ the beginnyng of the worlde, & haue bene comforted.

I haue feinted, becauſe of ſinners that forſake thy lawe.

Thy iuſtifications were my ſonges in the place of my waifaryng.

In the night ſeaſõ I haue thought of thy name, o lorde, and I haue kept thy lawe.

I had this becauſe I ſearched out thy iuſtifications.

Portio mea domine.

O Lorde, thou art my portion, I haue promiſed to kepe thy lawe.

I haue beſought thy maieſtye with al my hart, haue mercy on me accordyng to thy worde.

I haue conſidered my wayes, and I haue turned my feete into thi teſtimonies.

I am ready, and I am not troubled to kepe thy cõmaundementes.

The bondes of ſinners haue bewrapt me, and I haue not forgotten thy lawe.

I roſe vp in the middes of the night to geue the thankes for the iudgemẽtes of thy iuſtification.

I am parttaker of al that feare the, and of them that kepe thy cõmaundementes.

O lorde, the yerth is full of thy mercy, teache me thy iuſtifications.

Thou haſt dealt gẽtely with thy ſeruaunt, o lorde, accordyng to thy worde.

Bonitatẽ feciſti

Teache me goodnes, learnyng and knowlage, for I haue beleued thy cõmaundementes.

Before I was hũbled, I did ſinne, therfore I haue kept thy worde.

Thou art good, and in thy goodnes teache me thy iuſtifications.

The iniquitie of proud men is multiplied vpon me, but I withall my whole hart ſhall ſerch out thy commaundementes.

Their hart is congeled like milke, but I haue thought vpon thy commaundementes.

It is good for me that thou haſt hūbled me, that I may lerne thy iuſtifications.

The lawe of thy mouth is derer to me, then thouſandes of golde or ſiluer.

Manus tue

Thy handes haue made me and fourmed me, geue me vnderſtanding to lerne thy cōmaundementes.

They that feare the ſhal ſe me, and be gladde, becauſe I haue truſted much in thy wordes.

I knowe o lorde, that thy iudgemētes are right, and in thy truth thou haſt humbled me.

Let thy mercy be to comfort me, according to thy worde vnto thy ſeruaunt.

Let thy mercies come to me, and I ſhal liue, for thy lawe is my ſtudy.

Let the proude which wrongfully haue done wickednes vnto me, be cõfounded, and I wyll be occupyed in thy commaundementes.

Let them be turned to me which feare the, and they that knowe thy teſtimonies.

Let my harte be immaculat in thy iuſtifications, that I be not cõfounded.

Defecit in ſalutare,

My ſoule hath longed for thy ſaluation, & I haue truſted much vnto thy worde:

Myne eyes haue longed for thi promes, ſaiyng: when wilt thou cõforte me?

For I am made like a bottel in the ſmoke, I haue not forgotten thy iuſtifications.

Howe many be the daies of thy ſeruaunt, when wilt thou geue iudgement of them that perſecute me?

Wicked men haue tolde me fables, but not after thy lawe.

All thy cōmaundemētes is trueth, wicked men haue perſecuted me, ſuccour me.

They had almoſt made an ende of me in the yearth, but I haue not forſaken thy cōmaundementes.

Quicken me accordyng to thy mercy, and I ſhall kepe the teſtimonies of thy mouthe.

In eternū dñe.

O Lorde, thy worde endureth in heauen euerlaſtyngly.

Thy trueth remaineth from generation to generation, thou haſt foūded the yearth, and it abideth.

By thyne ordinaunce the day continueth, for all thinges obey vnto the.

Except thi lawe had bene my meditation, peraduenture I had periſhed in my trouble.

I ſhall neuer forget thy iuſtifications,

ons, for in them thou haſt quickened me.

I am thyne, ſaue me, for I haue ſought out thy iuſtifications.

Synners haue awayted me to deſtroy me, I haue vnderſtand thy teſtimonies.

I ſee that all perſecution hath an ende, thy commaundement is verye brode.

Quomodo dilexi.

O Lorde, howe muche haue I loued thy lawe, it is my ſtudy all the day long.

Thou haſt made me wiſe ouer min enemies throughe thy commaundement, for it is euer with me.

I haue perceiued more then all that taught me, for thy teſtimonies were my meditation.

I haue perceiued more then auncient men, becauſe I haue ſerched thy cōmaundementes.

I haue kept my fete frō euery euyll way, that I might kepe thy wordes.

I haue not declined frõ thy iudgementes, forbecauſe thou haſt ſet me a lawe.

How ſwete be thy wordes vnto my taſte, and to my mouth ſweter then hony.

I haue takẽ vnderſtandyng of thy cõmaundementes, therfore haue I hated euery way of iniquitie.

Lucerna pedibus meis.

Thy worde is a Lanterne vnto my feete, & a light vnto my pathes.

I haue ſworne and decreed to kepe the iudgemẽtes of thy righteouſnes.

O lorde I am brought lowe on euery ſide, quicken me accordyng to thy worde.

The voluntary offerynges of my mouth, make thẽ acceptable, o lord, and teache me thy iudgementes.

My ſoule is euer in my handes, and I haue not forgotten thy lawe.

Synners haue ſet a ſnare for me and I haue not erred from thy commaunmaundementes.

I haue gotten thy teſtimonies by inheritaūce for euer, forbecauſe they be the ioy of my hart.

Bowe my hart to do thy iuſtifications euermore for rewarde.

I haue hated the wicked, and haue loued thy lawe.

Iniquos odio habui.

Thou art my helper and my defender, and I haue truſted much in thy worde.

O ye wicked, bowe from me, and I ſhall ſerche the cōmaundementes of my God.

Receiue me according to thy worde, and I ſhall liue, and confounde me not otherwiſe then I loke for.

Helpe me, and I ſhalbe ſafe, and I ſhalbe occupied in thy iuſtifications euer.

Thou haſt diſpiſed al that go from thy iudgemētes, for their thoughtes were vniuſt.

I haue reputed all ſinners of the

yearth for offenders, therfore I haue loued thy teſtimonies,

Strike my fleſhe with thy feare, for I am aferde of thy iudgementes,

Feci iudicium.

I haue done iuſtice and righteouſnes, deliuer me not to thē that falſly blame me,

Receaue thy ſeruant into goodnes, let not proude mē falſely blame me,

Mine eyes are waſted in lokyng for thy helth, & the worde of thy iuſtice.

Do to thy ſeruant accordyng to thy merci, & teache me thy iuſtifications.

I am thy ſeruaunt, geue me vnderſtādyng, that I may knowe thy teſtimonies.

It is tyme to do, o Lorde, for they haue broken thy lawe.

Therfore I haue loued thy cōmaūdementes aboue Golde & Topaſe.

And therfore I was led to all thy commaundementes, I haue hated euery wicked way.

O Lorde, merueylous be thy teſtimonies, therfore my ſoulle hath ſerched them.

Mirabilia teſtimonia.

The declaratiō of thy wordes doth illumine, and geue vnderſtandyng, to the ſimple.

I opened my mouthe & drue in my breth, for I deſired thy commaundementes.

Loke vpon me, and haue merci vpon me according to the iudgement of them that loue thy name.

Direct my goynges accordyng to thy word, and let no iniquitee reigne ouer me.

Redeme me from the falſe blame of men, that I may kepe thi cōmaūdementes.

Lighten thi face vpon thi ſeruaūt, and teache me thy iuſtifications.

Myne eyes haue brought furth ſtremes of water, becauſe they haue not kept thy lawe.

Iuſtus es tu dn̄e.

Righteous art thou lorde, & righteous is thi iudgement.

Thou haſt cōmaūded iuſtice in thy teſtimonies and truth mooſt chiefly.

My zeale hath cauſed me to cōſume, becauſe my enemies forgat thy wordes.

Thy worde is vtterly tryed with fire, and thy ſeruaunt loued it.

I am yong and ſet at naught, yet haue I not forgotten thy cōmaūdementes.

Thy iuſtice is iuſtice euerlaſting, & thy lawe is trueth.

Trouble and heuynes haue entangled me, thy cōmaundementes are my ſtudy.

Thy teſtimonies be equite euerlaſtingly, geue me vnderſtanding and I ſhal liue.

Clamaui in toto corde meo,

I haue called with my whole hart, heare me Lorde, for I ſhal ſerche thy iuſtifications.

I haue cried vnto the, ſaue me that

I may obſerue thy cõmaundemẽtes

I haue preuented in time, and haue cryed, for I haue greatly truſted in thy wordes.

My eyes haue preuented the dawnyng of the day, for to ſtudy thy wordes.

Lorde heare my voyce according to thy mercy, and quicken me according to thy iudgement.

They that perſecute me haue drawen nigh to wickednes.

And from thy lawe they are gone farre wyde.

Lorde thou art nere at hand, and al thy waies are very trueth.

At the beginnyng I had knowledge of thi teſtimonies, for thou haſt eſtabliſhed them for euer.

Beholde my trouble and deliuer me, becauſe I haue not forgotten thy lawe.

vide humilitate meam.

Iudge my cauſe and redeme me, quicken me, accordinge to thi worde.

Health is farre frõ ſinners, for thei haue not ſearched out thy iuſtifications.

Thy mercy Lorde is muche, accordyng to thi righteouſnes quickẽ me.

Many there be whiche perſecute me and trouble me, I haue not ſwarued from thy teſtimonies.

I ſawe the offenders, and I was aſtonied, becauſe they kepte not thy wordes.

Beholde lorde, for I haue loued thi cõmaundementes, quicken me in thi mercy.

The beginnyng of thy worde is veritee, all thy iudgementes are iuſtice euerlaſtyngly.

Principes perſecuti ſunt.

The princes haue perſecuted me without cauſe, and my heart hath bene adrad of thy wordes

I ſhalbe glad of thy wordes, as he that hath founde many ſpoyles.

I haue hated iniquitee, & haue abhorred it, but thy lawe I haue loued

Seuen tymes in the daye haue I praiſed the, becauſe of thi rightwiſe iudgementes.

Great peace is to thē that loue thy lawe, and they are not offended.

I loked for thy ſaluation, O lorde, and loued thy cōmaundementes.

My ſoule hath kept thy teſtimonies, and hath loued them greatly.

I haue kept thy cōmaundementes and thy teſtimonies, for al my waies are in thy ſight.

O Lorde, let my praier approche nere in thi ſight, geue me vnderſtādīg according to thi word.

Appropinquet deprecatio.

O lorde, let my praier entre into thy ſight, deliuer me accordyng to thy worde.

My lippes ſhall powre furth thy prayſe, when thou haſt taught me thy iuſtifications.

My tong ſhal ſhew furth thi word, for all thy commaundementes are equitee.

Let thy hand be ready to helpe me, forbecauſe I haue choſen thy commaundementes.

O lorde, I haue deſired thy helth, & thy lawe is my ſtudy.

My ſoule ſhall liue and praiſe the, & thy iudgementes ſhal helpe me.

I haue wandered like a ſhepe whiche was loſt, o lorde, ſeke out thy ſeruaunt, for I haue not forgotten thy cōmaundementes.

Deus deus meus. Pſal.xxi.

¶ The diſcription of the paſſion of our ſauiour Chriſt, & of his auauncement and kingdome.

O God, my God, loke towarde me, why haſt thou forſakẽ me, farre fro my health be the wordes of my complaint.

My God I crye & call to the by day, but thou heareſt me not, and likewiſe by night & ceaſe not.

But thou dwelleſt in the holy place, O the worſhip of Iſrael, our fathers truſted in the, they truſted, and thou diddeſt deliuer them.

They cryed to the, and they were made ſafe, they truſted in the, & they were not confounded.

I truely am but a worme, and no mã, the rebuke of men, and an out caſt of all the people.

All they that ſee me, laugh me to ſcorne, thei ſpake with their lippes and nodded their heades.

Saiyng, he truſted in the Lorde, nowe let him deliuer him, let him ſaue him, for he loueth him.

For thou art he that tokeſt me out of my mothers wõbe, & waſt my hope frõ my mothers breſtes, to the I was caſt out from my Natiuitie.

Thou art my God, from my mothers wombe, depart not from me.

For tribulation is nere at hand, & there is none to helpe me.

Many calues haue compaſſed me, and fat bulles haue beſet me about.

Thei haue ſet their mouthes wide open vpon me like a Lyon ramping & roring.

I am powred furth like water, & all my bones be diſperſed aſonder.

My hart is made like melting wax in the middes of my belly.

My ſtrẽgth is dried vp like a ſherd, my tongue cleaueth faſt to my iawes, and thou haſt brought me into the duſt of death.

For many dogges compaſſed me about, the counſell of the wicked haue beſet me.

They pearſed my handes and my feete, thei haue nombred all my bones.

Thei ſtode ſtaring & loking vpon me, they deuided my garmẽtes among them, and vpõ my cote thei caſt lottes.

But thou O lorde, prolong not thi helpe from me, loke to my defence.

Deliuer my ſolle from the ſworde, and myne onely ſolle frõ the powre of the dogge.

Saue me from the mouthe of the Lyon, and myne humilitie from the hornes of Unicornes.

I ſhal ſhewe thy name to my brethren, and I ſhal praiſe the in the middes of the congregation.

Ye that feare the lord, praiſe ye him, all the whole ſeede of Iacob glorifie him.

Let al the ſede of Iſrael feare him, for he diſpiſed not, nor diſdeyned not the praier of the poore.

Nor he turned not his face away from me, and when I cryed vnto him he heard me.

The ſhall I praiſe in the great cõgregatiõ, I wil perfourme my vowes in the ſight of them that feare him.

Poore men ſhal eat, and ſhalbe ſatiſfied, and they ſhall praiſe the lorde that ſeke after him, their heartes ſhall liue worlde without ende.

All the coaſtes of the yearth ſhall remembre them ſelfes, and ſhalbe conuerted to the lorde.

And all nations of people ſhal do worſhip in his ſight.

For the kingdome is the lordes, & he ſhall rule the people.

All ſuche as be fatte vpõ the yerth haue eaten & worſhipped, all that ſhall deſcend into the yearth, ſhal fal downe in his ſight.

And my ſolle ſhal liue to him, and my ſeede ſhal ſerue him.

The generation to come ſhalbe ſhewed to the lorde, and the heauens

ſhal

ſhall ſhewe his iuſtice to the people that ſhall be borne, whiche the Lorde hath made.

Saluum me fac deus. Pſal.lxix.

¶ The complaint of Chriſt and his churche of their great aduerſities. A feruent praier for deliueraunce. The aduerſaries of God be curſed. An hartie thanckes geuing for helpe obteyned.

Saue me o God, for the waters are entred vnto my ſolle.

I ſtycke faſt in the depe myre, where no grounde is.

I am come into the depe of the ſea, and tempeſt hath ouerwhelmed me.

I haue trauailed criyng, my throte is made hoarſe, my ſight hath fayled whyle I truſted in my God.

Thei that hate me without a cauſe are mo then the heares of my head

They that are myne enemies, and haue perſecuted me giltles, are mighty I payde then the thinges that I neuer toke.

God, thou knoweſt my ſimplenes, and my fautes are not hid from the.

Let not thẽ that truſt in the, o lord God of hoſtes, be aſhamed for my cauſe

Let not thoſe that ſeke the be confounded thorowe me, O lorde God of Iſrael.

For I haue ſuffred reprofe for thy ſake, ſhame hath couered my face.

I am become a ſtraunger vnto my brethren, and an aliaunt vnto my mothers children.

For the zeale of thine houſe hath eaten me, and the rebukes of thẽ that rebuken the, are fallen vpõ me, I chaſtened my ſelfe with faſting, and that was turned to my reprofe.

I put on an heere cote alſo, & they ieſted vpon me.

They that ſate in the gate ſpake againſt me, and they that dranke wine made ſonges vpon me.

But lorde, I make my praier vnto the in the tyme of thy good wyl, O God.

Heare me in the multitude of thy mercy, in the trueth of thy ſaluation.

Take me out of the myre that I ſticke not, deliuer me from them that hate me, and out of the depe waters.

Let not the tẽpeſt of water drowne me, neither let the depe ſwalowe me vp, and let not the pit ſhut her mouthe vpon me.

Heare me O lorde, for thy mercy is kinde, loke vpon me according vnto the multitude of thi mercies.

And turne not thy face frõ thy ſeruaunt, for I am in trouble, heare me ſpedyly.

Take hede to my ſoulle and ſaue it, deliuer me becauſe of myne enemies.

Thou knoweſt my reprofe, my ſhame, and my diſhonour.

All thei that trouble me are in thi ſight, my heart hath loked for rebuke and wretchednes.

I loked for ſome to be heauy with me, and there was none to cõforte me, and I founde none.

They gaue me gall to eate, & when I was thryſtie, they gaue me bitter drinke.

Let their table be made a ſnare to them, and a reward, and an occaſion of fallyng.

Let their eyes be blinded that thei ſe not, and euer bowe downe their backes.

Powre out thine indignation vpō thē, and let thy wrathfull diſpleaſure take holde of them.

Let their habitation be voyde, & no man to dwel in their tentes.

For thei haue perſecuted him whō thou haſt ſmitten, & they haue encreaſed the paine of my woundes.

Ley vpon them wickednes vpon wickednes, and let them not entre into thy righteouſnes.

Let them be wiped out of the boke of the liuyng, and let them not be writen with the iuſt.

I am poore and ſorofull, thy helth O God hath taken me vp.

I will praiſe the name of God with a ſong, and magnifie him with praiſe.

And it ſhal pleaſe god, better then a yong Bullocke that beareth hornes and houes.

Let the poore cõſider and be glad, ſeke after God, and your ſoule ſhal liue

For the lord hath heard the poore and hath not diſpiſed his priſoners.

Heauen and yearth praiſe him, the ſee and all that crepeth in them.

For God ſhal ſaue Sion, and the cities of Iuda ſhalbe builded, and thei ſhal dwel there, & thei ſhal inherite it.

The poſterite alſo of his ſeruaũtes ſhall poſſeſſe it, and they that loue his name ſhal dwel therin.

Deus deus ſalutis. Pſal.lxxxvii.

A greuous complaint of the godly perſon, extremely handled with diſeaſes and perſecutions, and that without any comfort.

O Lorde God of my helth, I haue cried day and night before the.

Let my praier enter into thy preſens, bow thyne eare vnto my praier.

For my ſolle is full of aduerſities, & my lyfe draweth nygh vnto hel.

I am counted as one of them that go doune into the pitt, and I am as a man without helpe, free emoug the ded.

Like vnto them that be wounded and lie in the graue, whome thou remembreſt nomore, and are put away from thy hande.

They haue layed me in the lower pit in darke places & in the ſhadowe of deth.

Thine indignation is faſt vpon me, and thou haſt laied vpon me al thy waues.

Thou haſt put away mine aquaintaunce farre frō me, they take me as abhominable.

I am betraied, I cānot get furth: my ſyght waxed dime for lacke.

Lorde, I called vpon the the hole

day, vnto the I haue ſtretched oute myne handes.

Wilt thou ſhewe wonders to the ded, or ſhall the phiſicions rayſe men again to prayſe the?

Shall any man ſhewe thy mercye in the graue ⁊ thy trueth in deſtruction.

Shall thy wōderous workes be knowen in the darke, and thy rightuouſnes in the lande of forgetfulnes?

And I haue to the cryed o lorde, and earely ſhall my prayer come before the.

Lorde doeſt thou reiect my ſolle, and turneſt thou thy face fro me?

I am poore and in trauailles euē from my youth, and whē I was exalted I was caſten done and troubled.

Thy wrath hath paſſed ouer me, and thy terrours haue troubled me ſore.

Thei came rounde aboute me all

day like water, and compaſſed me together.

My louer and frende haſt thou put away farre from me, & myne acquaintance for my wretchednes.

Quare fremuerunt gentes. Pſal. ii.

¶ The rage of the people againſt Chriſt. Chriſt is ordeined a king of his father. Rulers be exhorted to godly knowledge.

Why hath the Hethen raged? and why hath the people imagined vaine thinges?

The kinges of the yerth ſtode vp, and the rulers came together againſt the lorde, & againſt his Chriſt.

Let vs breake their bondes aſonder, and let vs caſt away their yoke frō vs.

He that dwelleth in heauen ſhall laugh them to ſcorne, and the lord ſhal haue them in deriſion.

Then he wil ſpeake vnto them in his wrathe, and vexe them in his ſore diſpleaſure.

I truely am made kyng of hym, ouer Sion his holy hyll, preaychng his precept.

The lorde ſayd to me, thou art my ſonne, this day haue I begotten the.

Aſke of me, & I ſhall geue the, the Gentilles for thine inheritaunce, & the vtter parte of the yearth for thy poſſeſſion.

Thou ſhalt rule thē with an yron rod, and breake thē in peces like a potters veſſel.

And nowe, ye kinges vnderſtand, be lerned ye that iudge the yearth.

Serue the lorde in feare, & reioyce to him with reuerence.

Get diſcipline, that the lord be not angry, & ye periſhe from the right way

Whan his anger ſhalbe kindled for a ſhorte whyle, bleſſed are all thei that truſt in him.

Eripe de inimicis. Pſal.lviii.

¶ The prayer of Chriſt for hym ſelf and for his bretherne, agaynſt hys perſecutours.

Deliuer me from mine enemies o my God, deliuer me from thẽ that riſe againſt me.

Deliuer me from the workers of wickednes, ſaue me from the bloodſheders.

For lo, they haue catched my ſoule, ſtowte men haue aſſaulted me.

Ther is no iniquitie nor faute in me o lorde, without iniquitie haue I runne and directed my way.

Ariſe to ſuccour me & looke, and thou lorde God of might, God of Iſrael.

Styre to viſet al the gẽtiles, haue mercy of none that worke iniquitee.

They ſhalbe conuerted at euen, and ſhalbe as hungry as dogges & ſhall cumpaſſe aboute the citee.

Lo, they will ſpeake with theyr

mouthe ⁊ a ſwerde is in theyr lippes, for who hath hearde:

And thou lorde ſhalt haue thē in deriſion, and thou ſhalt bryng al gentiles to naught.

My ſtrength I will aſcribe to the, for thou art God my defendour, my God, his mercy will preuent me.

God ſheweth me howe I ſhould deale with myne enemies, kill thē not leſt my people might forget.

Scater them abrode by thy might and put them downe o lorde my protectour.

For the ſynne of their mouth, and for the wordes of their lippes, let them be taken in their pride.

For their blaſphemy and lying, they ſhall be notified to be deſtroyed.

In the wrath of deſtruction, and they ſhal not remaine, and they ſhall know that God hath rule ouer Iacob and ouer all the coſtaes of the worlde.

They ſhalbe conuerted at euen, and ſhalbe as hungry as dogges, ⁊

ſhall compaſſe aboute the citie.

They ſcatter abrode for meate, yf they haue not ynough, they will murmur.

As for me, I wil ſing of thy powre and praiſe thi merci betime in the mornyng.

For thou haſt bene my defendour, and refuge, in the day of my trouble.

Unto the o my helper, wil I ſing, for thou o God, art my defendour, my God, my mercy.

¶ The paſſion of our ſauiour Ieſu Chriſt, written by ſainct Iohñ.

IEſus went furth with his diſciples ouer the broke Cedron, where was a garden, into the whiche he entred with his diſciples. Iudas alſo (whiche betrayed him) knewe the place, for Ieſus oftentymes reſorted thither with his diſciples: Iudas thã after yͭ he had receiued a band of men & miniſters of the high prieſtes and Phariſies, came thither with lanterns and creſhetes, and weapons. Than Ieſus knowing all thinges that ſhuld come on him, wẽt furth, and ſayd vnto them: whom ſeke ye? They anſwered him, Ieſus of Nazareth, Ieſus ſayd vnto them, I am he, Iudas alſo whiche betraied him, ſtode with them. But aſſone as he had ſayd vnto them, I am he, they went backewardes and fell to the ground. And he aſked them againe, whõ ſeke ye? They ſayd, Jeſus of Nazareth, Jeſus anſwered, I ſayd vnto you, I am he, yf then ye ſeke me, let theſe go their way, that the ſaiyng might be fulfilled which he ſpake: of them whiche thou gaueſt me, haue I not loſt one. Simon Peter had a ſwerde and drewe it, and ſmote the high prieſtes ſeruant & cut of his right eare: The ſeruauntes name was Malcus. Than ſayd Jeſus vnto Peter, put vp thy ſwerde into the ſheath, wilt thou not that I ſhall drinke of the cup which my father hath geuen me? Thã the cõpany and the captaine & the miniſters of the Jewes toke Jeſus and bound hym, & led him away to Anna firſt, for he was fatherinlaw vnto Cayphas whiche was the high prieſt the ſame yere, Cayphas was he that gaue councel to the Jewes, that it was expedient that one mã ſhulde dye for the people. And Symon Peter folowed Jeſus & another diſciple, the diſciple was knowen of the high prieſt, & went in with Ieſus into the pallys of the high prieſt, but Peter ſtode at the dore without. Than went out the other diſciple which was knowē vnto the high prieſt & ſpake to the damoſel that kept the doore, and brought in Peter. Than ſaid the damoſel that kept the dore vnto Peter, art not thou one of this mās diſciples too? He denied it, and ſayd, I am not: The ſeruaūtes & the miniſters ſtode there, & had made a fire of coales for it was colde, and they warmed thē ſelues, Peter alſo ſtoode among them and warmed him ſelfe: Than the high prieſt aſked Ieſus of his diſciples and of his doctrine. Ieſus anſwered him, I ſpake openly in the worlde, I euer taught in the Synagoge and in the tēple, whither all the Iewes reſort, and in ſecret haue I ſayd nothing: why aſkeſt thou me? Aſke them whiche hard me what I ſayd vnto them. Beholde, they can tell what I ſayd. whā he had thus ſpoken, one of the miniſters whithe ſtoode by, ſmote Jeſus on the face, ſaiyng, anſwereſt thou the high prieſt ſo? Jeſus anſwered him, If I haue yl ſpoken, beare witnes of euyl, yf I haue well ſpoken, why ſmyteſt thou me? And Annas ſent him boũd vnto Cayphas the high prieſt. Symon Peter ſtode and warmed him ſelfe. And they ſayd vnto him, art not thou one of his diſciples too? He denied it, and ſayd, I am not. One of the ſeruauntes of the high preiſt his coſen, whoſe eare Peter ſmote of, ſayd vnto him, Dyd not I ſe the in the garden with him? Peter denied it againe, & immediatly the cocke crewe. Than led they Jeſus frõ Cayphas into the hal of iudgement, it was in the mornyng, and they them ſelues went not into the iudgement hal, leaſt they ſhoulde be defiled, but that they might eate the Paſchal Lambe, Pilat then went out vnto them & ſayd: what accuſation bring you againſt this mã. They anſwered and ſayd vnto him, if he were not an euil doer, we wolde not haue deliuered him vnto the. Than ſayd Pilat vnto them. Take ye him, & iudge him after your owne lawe. Thã the Iewes ſayd vnto him. It is not laufull for vs to put any man to death that the wordes of Ieſus might be fulfilled, which he ſpake, ſignifiyng what death he ſhulde dye. Thã Pilat entred into the iudgement hall againe, & called Ieſus, and ſaid vnto him, art thou the king of Iewes? Ieſus anſwered, ſayeſt thou that of thy ſelfe, or dyd other tell the of me? Pylat anſwered: Am I a Iewe? Thine owne nation & high prieſtes haue deliuered the vnto me, what haſt thou done? Ieſus anſwered: my kingdome is not of this world, yf my kingdome were of this worlde, then wold my miniſters ſurely fight, yͤ I ſhulde not be deliuered to the Iewes, but now is my kingdome not frõ hence. Pylat ſayd vnto him, Art thou a king than? Ieſus anſwered, Thou ſayeſt that I am a king, for this cauſe was I borne, and for this cauſe came I into yͤ world, that I ſhuld beare witnes vnto the truth. And al yͤ are of the trueth, here my voyce. Pylat ſayd vnto him, what is trueth? And when he had ſayd that, he went out againe vnto the Iewes, and ſayd vnto them, I fynde in him no cauſe at all, ye haue a cuſtome that I ſhulde deliuer you one loſe at Eaſter. Wyll ye that I loſe vnto you the king of the Iewes? Than cryed they all againe ſaiyng, not him, but Barabas: that Barabas was a robber. Than Pylat toke Ieſus and ſcourged him. And the ſoudiers wou͂d a croune of thornes and put it on his head, and dyd on him a purple garment, & ſayd, Hayle king of the Iewes, aud they ſmote him on the face. Pylat went furth againe, & ſayd vnto them, Beholde I bring him furth againe to you, that ye may knowe that I find no fault in him. Than came Ieſus furth, wearing a croune of thorne, & a roobe of purple: And Pylat ſayd vnto them, behold the mā. whan the high prieſtes and miniſters ſawe him, they cried ſaiyng, Crucifie him, crucifie him. Pylat ſayd vnto them. Take ye him and crucifie him, for I finde no cauſe in him. The Iewes anſwered him, we haue a lawe, & by the lawe he ought to dye, becauſe he made him ſelfe the ſonne of God. whan Pylat harde that ſaiyng, he was the more afraid, & went againe into the iudgement hall, and ſaid vnto Ieſus, whence art thou? But Ieſus gaue him no anſwere. Than ſayd Pylat vnto him. Speakeſt thou not vnto me? knoweſt thou not that I haue powre to crucifie the, and haue powre to deliuer the? Ieſus anſwered. Thou couldeſt haue no powre at all againſt me, except it were geuen the frō aboue, Therfore, he that deliuered me vnto the hath the more ſinne. And frō thēce furth ſought Pylat meanes to deliuer him, but the Iewes cried, ſaiyng, I thou let thim go, thou art not Ceaſars frend, for whoſoeuer maketh him ſelfe a king, is againſt Ceaſar. whan Pylat heard that ſaiyng, he brought Jeſus furth and ſate doune to geue ſentence, in a place called the Pauement, but in the Hebrewe Gabbatha. It was Paſch euen, about the ſixt houre. And he ſayd vnto yͤ Jewes. Behold your kyng: but they cryed away with him, away with him, Pylat ſayd vnto them. Shall I crucifie your king? The high prieſtes anſwered, we haue no king but Ceaſar. Than deliuered he him vnto them to be crucified. And they toke Jeſus & led him away, and he bare his croſſe, and went furth into a place called the place of dead mens ſculles (whiche is named in Hebrewe Golgatha) where they crucified him. And with him .ii. other, on either ſide one, and Jeſus in the myddes. Pylat wrote a title, and put it on the croſſe. The writyng was, Jeſus of Nazareth king of the Jewes

This title red many of the Jewes, for yͤ place where Jeſus was crucified, was nigh to the citie. And it was written in Hebreue, Greke, & Latine. Than ſayd the high prieſtes of the Jewes to Pylat, write not, king of the Jewes, but that he ſaid, I am king of the Jewes. Pylat anſwered: what I haue writtē, that I haue written. Than the ſouldiers, when they had crucified Jeſus, toke his garmentes & made foure partes, to euery ſouldier a part, and alſo his coate. The coate was without ſeame, wrought vpō throughout. And they ſaid one to another, let vs not deuide it, but caſt lottes, who ſhal haue it. That the ſcripture might be fulfilled, whiche ſayeth: They parted my raymēt emong them, and on my coate dyd thei caſt lottes. And the ſouldiers dyd this in deede. There ſtoode by the croſſe of Jeſus, his mother & his mothers ſiſter, Mari the wife of Cleophas, and Mari Magdalene. whan

Jeſus ſawe his mother and the diſciple ſtandyng, whom he loued, he ſaide vnto his mother, woman, behold thy ſonne, Than ſaid he to the diſciple: beholde thy mother, and frō that houre the diſciple toke her for his owne. After that whan Jeſus perceiued that al thinges were ꝑfourmed: that the ſcripture might be fulfilled: he ſaide, I thryſt. There ſtode a veſſel ful of vineger by, Thā they filled a ſponge with vineger, & woūde it about with yſope and put it to his mouth. Aſſone as Jeſus had receiued of the vineger, he ſaid, It is finiſhed, & bowed his head and gaue vp the goſt. The Jewes then becauſe it was the Saboth euen, that the bodies ſhulde not remaine vpon the croſſe on the Saboth day (for that Saboth daye was an highe daye) beſought Pylat that their legges might be broken, and that thei might be takē doune. Than came the ſouldiers and brake the legges of the firſt, and of the other which was crucified with Jeſ⁹. But whã they came to Jeſus, ⁊ ſawe that he was dead alredy, they brake not his legges: but one of the ſoudiers with a ſpeare, thruſt him into the ſide, and furthwith came there out blud ⁊ water, ⁊ he that ſawe it bare record, ⁊ his recorde is true, ⁊ he knoweth that he ſayeth trueth, that ye might beleue alſo, for theſe thinges were done that the ſcripture ſhuld be fulfilled, ye ſhal not breake a bone of him. And againe another ſcripture ſayeth, They ſhal ſe him whõ they haue perſed. After that Joſeph of Aramathia (whiche was a diſciple of Jeſus: but ſecretly for feare of the Jewes) beſought Pylat that he might take doune the body of Jeſus. And Pylat gaue him licẽce: And there came alſo Nicodem⁹ which at the beginnyng came to Jeſus by night, and brought of myrrhe, ⁊ Aloes mingled together about an. C. pound weight. Than toke they the body of Jeſu and woũd it in linẽ clothes with ỹ odours as the maner of the Jewes is to bury And in the place where Jeſ9 was crucified, was a garden, & in the garden a newe ſepulchre, wherein was neuer man layde. There layd thei Jeſus becauſe of the Jewes Saboth euen, for the ſepulchre was nigh at hand.

Praiers of the paſſion of our ſauiour Chriſt.

Bleſſed be the father, and the ſonne, and the holy goſt.

Let vs praiſe him and exalt him, worlde without ende.

Almighty God, our heaue͞ly father, thy mercy & goodnes is infinit and without measure. It is thy mercy, and no goodnes that was in vs whiche moued the to ſende into the world thine onely begotten eternal ſo͞ne to take our nature vpo͞ him, and therin to worke the miſteri of our redemption and ſaluation, accordyng as thou haddeſt appointed, & haddeſt ſpoken before by the mouthes of al thi prophetes, whiche were from the beginnyng. Alſo it was thy bleſſed wil, thi mercy and goodnes towardes vs, that thi heauenly ſonne did ſuffre perſecution, trouble, & aduerſitie, betrayd of his owne frend and diſciple Iudas i.

was traytrouſely taken and caried away, to be falſly accuſed and vniuſtly condemned, to be cruelly bet & ſcourged. And finally, with moſt ſcorneful rebukes, to be put to moſt painful and ſhameful death that coulde be deuiſed All this O heauenly father was done through thy mercy and bleſſed will for our ſakes, not onely to anſwere & ſatiſfie thy iuſt wrath & angre, whiche we had deſerued bothe for the offences of our firſt parẽtes, and yet dayly do deſerue by trãſgreſſing thy holy cõmaũdemẽtes, but alſo to reſtore vs againe vnto thy grace and fauoure, to indue vs with thy heauenly giftes, that we might ſerue the in holynes and righteouſnes all the daies of our life. And finally to make vs by the fre benefite of thi derely beloued ſonnes paſſion, and the price of his moſt ꝓciouſe blud, parteiners with him of his infinite & vnſpeakeable glory and bliſſe in heauen. Wherfore, o heauẽly father we beſeche the powre vpon vs thine holy ſpirit, & make vs in our hartes clearely to ſe, & moſt ſtedfaſtly to beleue this thine infinite gratious goodnes ſhewed & geuē vnto vs by thine owne ſōne our ſauiour Jeſus Chriſt, & with this belefe, make vs to put al our confidence and hope of ſaluation in him, whom thou haſt apointed to be our onely redemer and ſauiour. Make vs alway to rēdre vnto the moſt humble & hartie thākes for thine incomprehenſible mercy and goodnes towarde vs. Finally make, vs to profeſſe the death of thy dearely beloued ſōne in renounſyng and forſaking al ſinne, that we may plainly appere to riſe with him in newnes of life in righteouſnes, innocency, & all true holines, & after this life to reigne with him in euerlaſtyng glory. Here vs our heauenly father, for our Lorde Jeſus Chriſtes ſake. Amen.

ALmighty God oure heauenly father we beſeche thy gratious ii.

goodnes, that likewiſe as thy onely begotten and derely beloued ſōne our ſauiour Jeſus Chriſt accordyng to his bleſſed will ſuffered willyngly death & bitter paſſion for our redemption and ſaluation, hauing therof foreſight and certen knowledge: So in like maner, whenſoeuer it ſhalbe thy pleaſure to lay like croſſe and affliction vpon oure backes, that we may alſo willyngly & patiently beare it, to the true triall of our faith againſt the later day, and to thy euerlaſtyng glory. Heare vs oure heauenly father for our Lorde Jeſus Chriſtes ſake. Amen.

iii. O Ure ſauiour and redemer Jeſu Chriſt, whiche in thy laſt ſupper with thine Apoſtles diddeſt cōſecrate thi bleſſed body & blud vnder the fourme of breade & wyne: Graūt vs we beſeche the euer ſtedfaſtly to beleue, and kindly to acknowledge thy infinite & almighty powre, thy incōprehenſible loue towarde vs, and that we may alway worthily receiue the ſame bleſſed ſacrament accordyng to thy holy ordinaunce, that therby we may obtayne increaſe of all godlynes in vnitie of ſpirit, with the our head, and by the ⁊ thy ſpirit with all the company of thẽ that be truely thine, whiche be thi ſpiritual and miſtical body, and oure ſpiritual and chriſten brethrene, here vs our ſauiour Chriſt for thy name ſake. Amen.

Almighty God oure heauenly father whiche ſuffereddeſt Peter thapoſtle, preſumyng of his owne powre miſerably to fall, not onely in the deniall of his maiſter Chriſt for feare of an hãdmayde, but alſo in forſwering, and curſing of him ſelfe, if euer he knewe him: Graunt vs we beſeche the merciful father, that we neuer preſume of our owne might and powre, but beyng in our owne hartes humble and lowly, knowledging our iiii.

owne infirmitie, fraylitie & weakenes, may euer in all our affayres, receiue at thy mighty hand, ſtrength and cōforte to the acceptable perfourmaūce of thy holy and bleſſed wyll. Heare vs oure heauenly father, for our Lorde Jeſus Chriſtes ſake. Amen.

v. OUre bleſſed ſauiour Jeſu Chriſt, whiche in that great heuines of thy ſoulle, and intollerable anguiſhe, which thou ſuſteinedſt before thy paſſion, diddeſt fal downe vpon thi face in praier vnto thy heauenly father, geue vs grace & the ayde of thy holy ſpirit, that we likewiſe in al heuines of mind and troubles of this worlde, runne euermore by moſt humble and inſtaunt praier vnto the ayde and cōfort of our heauenly father. Heare vs our ſauiour Chriſt, for thy name ſake. Amen.

vi. ALmighty God eternall father we do remēbre, that in the cōdemnation of thine owne derely beloued ſonne, that moſt innocent lambe our ſauioure Jeſus Chriſt, the iudge did ſit, witneſſes were brought, Chriſt was preſēted & cōdemned, & all trueth there was troden vnder foote, all vnrighteouſnes dyd reigne, & innocency was cōdemned. O moſt gratious lord and father, graunt vnto our heades & rulers, that they may euer in all their iudgementes iudge according to true iuſtice and equitie without corruptiō, partialitie & wicked diſſimulation, to the oppreſſion of wickednes, & to the maintenāce of thy euerlaſting trueth, iuſtice, honor and glory. Here vs oure heauenly father for oure lorde Jeſus Chriſtes ſake. Amen.

¶ A praier in the mornyng.

O Lorde GOD almightie, to whom & before whō al thinges are manifeſt and plaine, which ſuffreſt not a ſparow to light on the groūd without thi prouidence, & whiche in times paſt by thi holy ſpirite diddeſt guyde oure forfathers, Abraham, Iſaac and Iacob in thy pathes & wayes, and againſt the goyng of yong Toby into a ſtraunge countre diddeſt prouide thy holy Angell and meſſaunger to be his guyde: Graunt me this day moſt wretched ſinner (whō by thy worde thou doeſt encourage to call vpon the in al times of nedes and neceſſities) that I may haue thy holy ſpirite to directe my pathes and wayes this day, that I may walke accordyng vnto thy godly wyll and pleaſure, profite of my neighbour and glory of thy name: whiche liueſt & reigneſt world without ende. Amen.

¶ A prayer at your vpriſing.

O Lorde Ieſu Chriſt, which art the verye bright ſonne of the worlde, euer riſyng, neuer fallyng, which with thy holſome loke engendreſt, preſerueſt, nouriſheſt, & makeſt ioyfull all thinges that are in heauen and in yearth. Shyne fauourably I beſeche the vnto my ſpirite, that the night of ſynnes and miſtes of errours driuen away by thy inwarde light, I may walke al my life without ſtombling and offēce, comely as in the day time, beyng pure from the workes of darkenes. Graūt this O lorde, whiche liueſt and reigneſt with the father and the holy goſt for euermore Amen.

¶ A prayer before ye go to bed.

O Lorde, whiche art onely God, true, gratious & merciful, which cōmaundeſt them, that loue thy name to caſt feare and care frō them, and to caſt it on the, promiſyng mooſt mercifully thy ſelfe to be their protectour [illegible] their enemies, their refuge in daunger, their gouerner in the day, their light in darknes, and their watchemā on the night alſo, neuer to ſlepe but to watche continually for the preſeruing of thy faithfull: I beſeche the of thy bountiful goodnes (O lorde) to forgeue me wherin I haue offēded the this day, and to receiue me vnder thy protection this night, that I may reſt in quietnes bothe of body and ſoule.

Graunt myne eyes ſlepe, but let myne heart watche ꝑpetually vnto the, that the wekenes of the fleſhe cauſe me not to offende the lorde, let me at all times fele thy goodnes towarde me, that I be at al times ſtyrred to praiſe the, late and early, and at midde day thy praiſe be in my mouth, and at midde night, Lorde inſtructe me in thy iudgementes, that al the courſe of my life beyng led in holynes & puritie I may be induct at laſt into the euerlaſting reſt, whiche thou haſt promiſed bi thi mercy to thē that obey thy worde (o lorde) to whom be honour, praiſe and glory for euer. Amen.

¶ A praier for truſt in God.

The beginnyng of the fall of mā was truſt in him ſelf. The beginnyng of the reſtoring of mā was diſtruſt in him ſelf & truſt in God. O moſt gratious and moſt wiſe guide our ſauiour Chriſt, whiche doeſt leade them the right way to immortall bleſſednes, whiche truely and vnfaynedly truſting in the, cōmit them ſelfe to the. Graunt vs that like as we be blinde & feble in dede, ſo we may take & repute our ſelfes, that we preſume not of our ſelfes to ſe to our ſelfes, but ſo farre to ſe, yͭ alway we may haue yͤ before oure eyes to folowe the, beyng our guyde, to be redy at thi cal moſt obediently, & to commit our ſelfes wholy vnto the, that thou which onely knoweſt the way, mayſt leade vs the ſame way vnto oure heauenly deſires. To the with the father and the holy goſt be glory for euer. Amen.

¶ A praier for patience in trouble. Psal. lx.

HOwe haſt thou O lorde, hūbled and pluckte me doune? I dare now vnnethe make my praiers vnto the, for thou art angry with me, but not without my deſeruyng. Certainly I haue ſynned Lorde, I confeſſe it, I will not deny it. But oh my God, pardon my treſpaſſes, releaſe my dettes, rendre nowe thy grace againe vnto me, ſtop my woundes, for I am al to plaged and beaten, yet lorde, this notwithſtandyng I abyde patiently, and geue myne attendaūce on the, cōtinually waityng for reliefe at thi hād and that not without ſkyll, for I haue receiued a token of thy fauoure and grace towardes me, I meane thy worde of promiſe concernyng Chriſt, who for me was offered on the croſſe for a raunſome, a ſacrifice, & price for my ſinnes. wherfore according to that thy promyſe defende me Lorde by thy right hand, and geue a gratious eare to my requeſtes, be thou my ſtey in perils, for all mans ſteyes are but vaine. Beate doune therfore myne enemies thine owne ſelfe with thy powre, whiche art myne only ayder and protecter O lorde God almighty. Amen.

¶ A prayer for concorde of Chriſtes Churche. Pſal. lxviii.

ARyſe Lorde, let thyne enemies be ſcattered, thy haters put to flight, the righteous and Chriſtes diſciples make pleaſaunt & mery, let them ſing praiſes & pleaſaunt ſonges vnto the, let thẽ blowe abrode thy magnificence, let them moſt highly auaũce thy maieſtie, let thi glory growe let the kingdom of Chriſt from heauẽ among the choſẽ be enlarged: be thou the father of the fatherleſſe, the iudge of the widowes, and the protecter of them, namely whom the worlde forſaketh, whoſe conſciences be troubled whõ the worlde purſueth for Chriſtes ſake, whiche be nedy ⁊ wrapped full of miſeri. In thy houſe o lord, let vs dwel in peace ⁊ cōcord, geue vs al one heart one mynd, one true interpretatiō vpon thi word. Pluck of the bādes aſwel frō the cōſciēces as from the bodies of the miſerable captiues, ⁊ of thē alſo which as yet be hedged in within the liſtes of deth ⁊ vnaduiſedly ſtriue ageinſt grace How dry (lord) is the flock of thine heritage? I prai the powre doūe largeli the ſhowers of thy graces, let a more plenteous fruitfulnes chaunce, let thy people be ſtrengthened with thy ſpirite. Graunt vs lorde thy worde aboūdātly, ſo that there may be many preachers of thy goſpel, which may within them ſelues holyly conſpire ⁊ agre. Let thy churche the ſpouſe of Chriſt deale large ſpoyles of the conquered Satan. Al that beleue in the, by Chriſt (o lorde God of helth) mought lyft the vp with prayſes, mought renoumne the, and extoll the. We be entred into the voiage of ſaluatiō. Cōduct vs luckeli vnto the port, that being deliuered by the frō the very death we may escape and come to the very lyfe. Fyniſh the thyng thou haſt begōne in vs, make vs encreaſe frō fayth to faith, leaue vs not to our owne wyll and choyſe, for it is ſlyppery and redy to fall. To the thūderboltes of thy word put violēce, that we may geue the glory to the al onely. Geue to thi people courage & power to withſtande ſinne, & to obey thy worde in all thynges, o lorde God moſt glorious and excellent ouer all.

Amen.

¶ A prayer agaynſt the enemies of Chryſtes trouth. Pſal. cxxxix.

Deliuer me, o lord, from the vngodly & ſtyffe necked perſonnes, for thou ſeeſt how ī their heartes thei imagin mischeue, & haue greate pleaſure to pycke quarelles, theyr tonges be more ſharpe then any adders ſtyng. And vnder ther lyppes lurketh poyſon of adders, but o mercifull lorde, let me not fall into their handes, that thei handle me not after their owne luſtes. Thou only art my G O D, thou muſt heare my piteous plainte, lorde that ruleſt all together, that art the ſtrēgth and power of my defence, be thou as a ſalet on my hedd whēſoeuer the vngodly ſhall aſſaulte me: neither ſuffer thou not the wicked thus to proſper in their matters. Suffer not their croked and malycious ſtomakes to increace, and ſpytefully rewle the. Loke vpō thy poore wretches cauſe, and rydd me out of theſe dayly greuaunces, then ſhal I with a right vp heart and pleaſaunt countenaunce extolle and magnifie thy holy name. Amen.

¶ A prayer to kepe the tong, and to eſchew the infection of the worlde. Pſal. cxl.

To the I cry, o lord, heare me ſpedely, let my prayer be as a ſwete taſt and ſauour in thy preſẽce, & the lyftinge vp of myne handes as an euenyng ſacrifice. Lorde ſet a watche aboute my mouthe, kepe my lyppes & my tonge alſo, that they ſpeake nothing amiſſe (as do the vngodly) but that they call purely & heartely vpon the, and reporte thy worthy prayſes. Bowe not myne hearte to luſt after euel, nor to folowe the faſſiõ of the wicked and abhominable ſinners, leaſt I happẽ to cloke my wickednes with other ſinnes, as hypocrites do. Let me not lyue as thei wolde haue me do, but rather as it ſhall beſt pleaſe the, let me not approue neither ther counſayles, nor their deedes, though they caſt neuer ſo goodly a ſhew and fayre face to the worlde. Let me not herken to the tyſynges and ſwete baytes of the vngodly, whiche counſell me to fylthie and vncleane thynges: but rather

ther let me geue good eare to the righteous & godly mā, though he ſharply correct and chyde me. Let me alway haue a redi eye towarde the onli, in the to truſt, and to apply my ſelf vnto the. Caſt not away my ſolle, neither ſuffer it not to periſh. Kepe me that I be not tangled with the ſnares of the vngodly, and from the priuy trappes of malicious perſonnes ſaue me. Defēd me lorde thorowe thy grace, for in all oure owne deuiſes and workes, can nothyng be founde ſure for vs to truſt vpon.

¶ The praier of any captiue, accordyng to the fourme of Dauid when he was hid in the caue, Pſal.cxlii.

With my voyce I crye to the, afore the I open my lamentatiōs, in thy boſome I diſcloſe the ſecret word of mine heart, my dolours and greefes I ſhewe vnto the, mine heart is almoſt lyke to braſt, ſo greate is my diſcomfiture, Thou knoweſt all my faſſyons, o lorde, and thou ſeeſt well ynough how the vngodly haue layed their ſnares for me. Lo, I caſt my eye on thiſſyde & that ſyde, aſwell on my frendes as on my kynſfolkes, but all in vayne, none of them all helpeth me. And agayn, I cannot runne away, I am ſo laden & ouer charged with yrons. O lorde my maker and father, nowe vnto the I crye, thou art my only ſhoteanker, defence, and helpe. Thou art my portion and heritage in al coũtres, yea I haue none other poſſeſſion but the onely. To the therfore I ſticke alltogether, knowynge certenly that nothing can go amyſſe with me. Conſider then my lamentable complaynt, beholde, how I am lowe brought, from the cruel purſuers, whyche bee muche more of powre then I am. Defend me, deliuer me from this priſon and horrible feare of ſynne and death, that I may ſett out thy name. All the ſayntes aſwell angelles as men make ſuite for me, deſirynge the for my comfort, They ſhal not ceaſe vntil they obtayne their requeſt. I meane vntil thou forgeue me my ſinnes, and ſend me cōforte in this diſtreſſe, with patience and long ſufferyng. This once obteyned, the godly folke ſhall flocke aboute me, and ſhall not ſtynte to geue the thankes, when they ſee that thou ryddeſt me forth of theſe daungers, to the high prayſe of thy name. Lord be mercifull vnto vs, take part with vs, then ſhall we for euer lyft vp and magnifie thi glorious name. Amen.

¶ In great trouble of conſcience. Pſal. cxxxxiii.

LOrde, heare my praier, receaue my ſupplication, hearken to my playnte for thy ryghtuouſnes. Trye not the lawe with thy ſeruaunt, for truely thē ſhall no liuyng mā be founde vngyltie: yea not one of thy ſaintes ſhulde eſcape quite at thy barre, onles thou graunt hym thi gracious pardon, inſomuch, euen the very ſtarres be not pure and fautles afoꝛe the. In the Angels thou foundeſt ſinne: Nowe myne enemies hunt foꝛ my ſolle, thei beate & dꝛiue it doune, thei thꝛuſt it into darke dungeons wher felons conuict and cōdemned to death, wer wont to be kept: My ſpirit is ſoꝛowful, my hart is heuy and ſad within my bꝛeſt: To the I hold vp my handes, requiring the of mercy: Foꝛ like as the dꝛye ground lōgeth foꝛ a ſhowꝛe of raine, ſo my ſolle thynketh long til it haue thine help and ſuccour, here me ſpedely: if thou do not, I am in diſpaire, my ſpirit is al wery of this bōdage, I haue bid my life farewel: wherfoꝛe o God, hyde not thy face that I be not like vnto thoſe, ỷ be hurled into the pit of damnacion. After thys nyght of miſery ouerpaſſed, let the pleaſaūt moꝛnyng of comfoꝛte luckelye ſhine on me, that by time I maye here and fele thy goodnes, foꝛ in the is al my truſt: point me the way that I ſhal walke in, for if thou be not my guid: I muſt nedes wãder & ſtray out of the way. To the lord, I lift vp my ſoule, and that with al my heart, I beſeche the, take me furthe of myne enemies handes. Thou only art my ſuccour and ſauegard. Teach me to worke whatſoeuer ſhalbe thi pleaſure, for thou art my God. Let thi good ſpirit conduct me into the lande of the lyuyng, encourage my ſpirit for thy names ſake: furth of al theſe troubles, for thy righteouſnes deliuer me. Deſtroye myne enemies, as thou art gracious & fauorable towardes me. Thoſe that wyl worke me ſorowe and griefe, pluck furth of the way, for I am thi ſeruaunt, and for thy ſake ſuffer I all this hurly burly. As yͧ art God: ſo helpe thou me.

¶ A prayer of the church agaynſt ſynnes. Sapien. xv.

Thou (O oure God) art ſwete, long ſufferyng, and true, and with mercy orderest thou all thynges, for if we ſynne, yet are we thyne, for we knowe thy greatnes. If we ſinne not, then are we ſure ẏ with the we be alowed: for to knowe the, is perfect righteouſnes, yea, and to knowe thi righteouſnes and powre, is the roote of immortalitie.

¶ In warres the praier of kyng Aſa. ii. Paralipo. xiiii.

Lorde, it is al one with the, to helpe theim that haue nede, with few or with many: help vs O Lorde our God, for we truſt to the, & in thy name be we come againſt this multitude. Thou art the Lorde our God, let no man preuayle against the. Amen.

¶ The praier of Manaſſes kyng of Iuda, ii. Parali. xxxvi.

O Lorde almightie, God of our fathers Abraham, Iſahac, & Iacob, and of the iuſt ſeed of them, which haſt made heuē and yearth, with al the ornamētes therof, whiche haſt ordained the ſea by the word of thy commaundemente, which haſt ſhut vp the depe, and haſt ſealed it for thy fearfull & laudable name, drad of all men, and honourable before the face of thy powre. The fierſe anger of thretenyng is aboue meaſure heuye to ſinners, but the mercye of thy promyſe is great and vnſerchable, for thou art the Lord God moſt high aboue all the yearth, lōgſufferyng, & exceadyng mercifull and ſory for the malice of men. I haue prouoked thine anger, and haue done euyl before the, in commyttyng abominacions and multiplying of offences. And nowe, I bow the knees of my hart, requiryng goodnes of the O lord I haue ſinned Lorde, I haue ſinned, and know my wickednes, I deſire the by praier, O Lorde forgeue me, O Lorde forgeue me, and deſtroye me not with mine iniquities, nether dooe thou alway remember my euils to punyſh them, but ſaue me (which am vnworthy) after thy great mercy, & I wil praiſe the euerlaſtynglye, all the dayes of my lyfe: for all the powre of heauen praiſeth the, & vnto the belongeth glory, worlde without ende. Amen.

The Oracion of Job in his mooſt greuous aduerſitie and loſſe of goodes. Job. i.

Naked came I out of my mothers wombe, & naked ſhall I returne again. The Lord gaue, and the Lord hath taken awaye, as it hath pleaſed the lorde ſo is it done: nowe bleſſed be the name of the lorde. Amen.

¶ A praier of Hieremy. Hieremy. xvii.

Heale me (O lord) and I ſhal be hole, ſaue thou me, and I ſhalbe ſaued, for thou art my prayſe. Be not thou terrible vnto me, o lord, for thou art he in whō I hope. When I am in peril, let my perſecutours bee confounded, but not me, Thou ſhalt bring vpon them the tyme of their plage, and ſhalt deſtroye them right ſore. Amen.

¶ A Praier of Hieremy. Hieremy. xxxi.

O Lorde, thou haſt chaſtened me, and thi chaſtenyng haue I receiued as an vntamed calfe. Conuert thou me and I ſhalbe cōuerted, for thou art my lord God, for aſſone as thou diddeſt turne me I repented my ſelf: And whē I vnderſtod. I ſmote vpon my thigh, I cōfeſſed and was aſhamed becauſe I ſuffered the reproche of my youth.

¶ A praier of Salomon, for a competente liuyng. Prouerbes. xxx.

Two thynges I require of the, that thou wylte not denye me before I die. Remoue from me vanitie and lyes: geue me nether beggery nor ryches, onely graunte me a neceſſari liuyng, leaſt if I be to ful I myghte happly bee intiſed to denye the, and ſay: what felowe is the Lord? or conſtrained throughe pouertie, I mighte fall vnto ſtealyng, and to forſwere the name of my God. Amen.

A praier for optainyng of wyſedome. Sapience. ix.

GOd of our fathers, and lorde of mercye, thou yͭ haſt made all thinges with thy worde, and ordained man throughe thy wiſedome, that he ſhould haue dominion ouer the creature whiche thou haſt made, yͭ he ſhould order the world according to equitie and righteouſnes, and execute iudgemẽt with a true hart, geue me wiſdome, wiche is euer about thy ſeat, & put me not out from among thy children, for I thy ſeruaunt & ſonne of thy handmayde, am a feble perſõ, of a ſhort time, and to yonge to the vnderſtanding of thy iudgement and lawes: yea, though a man be neuer ſo perfecte among the children of men, yet if thy wiſdome be not with him, he ſhalbe no thing worth. Oh ſend thy wiſdom out of thy holy heauens, & from the throne of thy maieſtie, that ſhe maye be wyth me, and laboure with me, that I maye knowe what is acceptable in thi ſight, For ſhe knoweth and vnderſtandeth all thynges, and ſhe ſhall conducte me ryght ſoberly in my workes, and preſerue me in her powre. So ſhal my workes be acceptable. Amen.

¶ The praier of Jeſus the ſonne of Syrach in neceſſitie, and for wiſedome. Eccleſi. the laſt chapiter.

I Thanke the O Lorde & kyng, and prayſe the o God my ſauiour, I will yelde prayſes vnto thy name. Thou haſt deliuered my body frō diſtruction, for thou art my defēder and helper from the ſnare of the falſe tong, and from them that are occupied in lyes. Thou haſt bene my helper frō ſuche as roſe againſt me, & haſt deliuered me accordyng to thy great mercy, & for thy holy names ſake, thou haſt deliuered me frō the roryng of thē that prepared them ſelfes to deuoure me, out of the hādes of ſuch as ſought after my life, frō the multitude of them that troubled me & went aboute to ſet fyre vpon me on euery ſyde, ſo that I was not brent in the middes of the fire From the depe of hel thou deliueredſt me, from the vncleane tong, frō lying wordes, frō the wicked iudge, & from the vnrighteous tong. My ſoule ſhall praiſe the lorde vnto death, for my life drewe nighe vnto hell downewarde. They compaſſed me rounde about on euery ſyde, and there was no man to helpe me: I loked aboute me, yf there were any man that wolde ſuccour me, but there was none. Then thought I vpon thy mercy o lorde, and vpon thy actes that thou haſt done euer of olde, namely, that thou deliuereſt ſuche as put their truſt in the, & riddeſt thē out of the hādes of the falſe Panims: thus lifted I vp my praier frō the yearth, & praied for deliuerāce frō death, I called vpō the lorde the father of my lord, that he wolde not leaue me without helpe in the day of my trouble, & in the tyme of the proude: I will praiſe thy name cōtinually, yeldyng honor & thākes vnto it, and ſo my praier is heard. Thou ſaueſt me frō diſtruction & deliueredſt me frō the vnrighteous tyme. Therfore will I knowledge, & prayſe the, and auaunce the name of the lorde when I was yet but yong, or euer I went aſtray, I deſired wiſedome openly in my praier, I came therfore before the temple and I ſought it very buſyly, & I will ſeke for it to my laſt houre. Then wil it floriſh vnto me as a grape that is ſoone ripe. My hart reioyſed in it, then went my foote the right way, yea from my youth ſought I after it, I bowed doune myne eare a litle, & receiued it, I founde in my ſelfe muche wiſedome and proſpered greatly in it. Therfore will I geue the glory vnto him that geueth me wiſedome, for I am aduiſed to do therafter, I will be gelouſe to cleaue vnto that is good, ſo ſhall I not be confounded. My ſolle hath wreſtled with it, and I haue bene diligent to be occupied in it, I lifted vp myne handes on highe, then was my ſolle lightened through wiſedome, ſo that I knowledge my foliſhenes, I ordered my ſolle after it, I founde her in cleanenes, I had my heart in it from the beginnyng, and therfore ſhal I not be forſakē. My heart longeth after it, and therfore I gate a good treaſure. Through it the lorde hath geuen me a new tong, wherwith I wil praiſe him. Oh come vnto me ye vnlerned, & dwel in the houſe of diſcipline, withdrawe not your ſelfes from it, but cōmon of theſe thinges, for your ſolles are very thurſty. I opened my mouth and ſpake, Oh come and bye wiſdome without mony, and bowe downe your necke vnder her yoke, and let your ſolle receiue diſcipline, it is euen at hand & redy to be founde. Beholde with your eyes, howe I haue had but litle labor, and yet haue muche reſt. Oh receyue wiſedome, and ye ſhall receiue plentye of ſiluer and golde in your poſſeſſion. Let your mynd reioyce in her mercy, & be not aſhamed of her praiſe, worke your worke by times, & ſhe ſhall geue you your rewarde in due tyme.

¶ A prayer to ſpeke the worde of God boldely. Act.iiii.

LOrde, thou art God, whiche haſt made heauen and yearth, the ſee and all that in them is, whiche by the mouthe of thy ſeruaũt Dauid haſt ſaide, why dyd the Hethen rage & the peple imagin vaine thinges The kinges of the yearth ſtoode vp, & the rulers came together againſt the lorde, and againſt his Chriſt. For ſurely againſt thy holy ſõne Ieſus, whom thou haſt anoynted, bothe Herode and alſo Põcius Pylat with the Panymes and the people of Iſrael gathered thẽ ſelfes together to do euen whatſoeuer thine handes & thy counſeile determined before to be done. And nowe lord, beholde their thretnynges, & graunt vnto thy ſeruaũtes to ſpeake thy word with all cõfidence, and that thou wilt ſtretche furthe thine hand, to thintent that healing, ſignes and wōders may be done by the name of thy holy ſonne Jeſus. Amen.

¶ A praier for the peace of the churche.

LOrde Jeſus Chriſt which of thyne almightynes madeſt all creatures bothe viſible & inuiſible, whiche of thy godly wiſedome gouerneſt & ſetteſt al thinges in mooſt goodly ordre, whiche of thine vnſpeakable goodnes kepeſt, defendeſt, & furthereſt all thinges, which of thy depe mercy reſtoreſt the decayed, reneweſt the fallen, rayſeſt the deade: vouchesafe (we pray the) at laſt to caſt doune thy countenaunce vpō thy welbeloued ſpouſe the churche, but let it be that amiable & merciful countenaunce wherwith thou pacifieſt all thinges in heauen, in yearth, & whatſoeuer is aboue heauē & vnder the yearth. Vouchſafe to caſt vpon vs thoſe tender & pitifull eyes with whiche thou ones dideſt behold Peter that great ſhepeherde of thy churche, and furthwith he remembred him ſelfe & repented, with whiche eyes, thou ones diddeſt vewe the ſkattered multitude, and wert moued with compaſſion, that for lacke of a good ſhepeherde they wãdered as ſhepe diſperſed and ſtrayed a ſũder. Thou ſeeſt (O good ſhepeherde) what ſundry ſortes of wolues haue broken into thy ſhepecotes, of whom euery one cryeth, Here is Chriſt, here is Chriſt, ſo that if it were poſſible the very ꝑfect perſons ſhulde be brought into errour. Thou ſeeſt with what wides, with what waues, with what ſtormes thy ſely ſhip is toſſed, thy ſhyp wherin thy litle flocke is in perill to be drouned. And what is nowe left, but that it vtterly ſynke and we all periſhe? Of this tẽpeſt & ſtorme we may thãke our owne wickednes & ſinful liuyng, we eſpy it wel & cõfeſſe it, we eſpy thy righteouſnes, & we bewail oure vnrighteouſnes: but we appeale to thy mercy whiche (accordyng to the Pſalme of thy prophete) ſurmounteth all thi workes, we haue nowe ſuffered much puniſhemět, beyng ſouſſed with ſo many warres, conſumed with ſuche loſſes of goodes, ſcourged with ſo many ſortes of diſeaſes & peſtilěces, ſhakě with ſo many fluddes, feared with ſo many ſtraũge ſightes frõ heauě, & yet appere ther no wher any hauen or port vnto vs beyng thus tired and forlorne amõges ſo ſtraũge euils, but ſtil euery day more greuous puniſhemětes, and more, ſeme to hãg ouer our heades. We cõplaine not of thy ſharpnes moſt tendre ſauiour, but we eſpye here alſo thy merci, foraſmuche as muche greuouſer plages we haue deſerued. But o moſt mercifull Jeſu, we beſeche the yͤ thou wilt not cõſidre ne weigh what is due for our deſeruynges, but rather what becõmeth thy mercy, without whiche nether the angels in heauě cã ſtãd ſure before the, much leſſe we ſely veſſels of clay.

haue merci on vs, o redemer, which art easy to be intreated, not that we be worthy of mercye, but geue thou this glory vnto thine owne name: ſuffer not, that the Iewes, the Turkes, and the reſt of the Panimes, whyche either haue not knowne the, or do enuy thi glory, ſhuld continually triumph ouer vs, and ſay: wher is their God, wher is their redemer, where is their ſauioure, where is their bridegrome, that thei thus boaſt on? Theſe opprobrious woordes and vpbraidinges redoūd vnto the o Lord while by our euylles, men weigh and eſteme thy goodnes: thei thynke we be forſaken whom thei ſee not amended. Once when thou ſlepſt in the ſhyp, and a tēpeſt ſodenly ariſing thretned death to all in the ſhyp, thou awokeſt at the outcry of a fewe diſciples, and ſtreight way at thine almyghtie worde the waues couched, the windes fel, the ſtorme was ſodenly turned into a great calme The dombe waters knewe their makers voyce. Now in this farre greater tempeſt, wheri not a fewe mens bodies be in daunger, but innumerable ſoules: we beſeche the at the cry of thi holi church, whiche is in daunger of drowning that thou wylt awake. So many thouſandes of men do cry, Lorde, ſaue vs, we periſh, the tempeſt is paſt mans powre: yea, we ſe that the indeuours of them that wold helpe it, do turne clene a contrarie waye. It is thy worde that muſt do the dede Lorde Jeſu, Only ſay thou with a word of thy mouth: Ceaſe o tempeſt, and furth with ſhal the deſired calme appere. Thou woldeſt haue ſpared ſo many thouſādes of moſt wyked men, if in the citee of Sodome had bene found but .x. good mē: Now here be ſo many thouſandes of men whiche loue the glory of thy name, which ſigh for the bountie of thy houſe, and wylt thou not at theſe mēnes praiers let go thine anger and remember thine accuſtomed & old mercies? Shalt thou not

With thi heuẽli policy turne our foly in to thy glory? Shalt thou not turne the wiked mẽs euils to thi churches good? For thi mercy is wõt then moſt of al to ſuccour, when the thing is with vs paſt remedy, & nether yͤ myght, nor wiſdome of men cã help it. Thou alone bringeſt thinges yͭ be neuer ſo out of order, into order agayn: which art yͤ only authour & maintainer of peace. Thou framedſt that old cõfuſion whiche we cal Chaos, Wherin without order, without faſhiõ confuſely lay the diſcordaunt ſeedes of thinges, & with a wonderfull order the thiges that of nature fought together, yͧ dideſt alie & knit in a perpetuall bãd. But how much greater cõfuſiõ is this wher is no charitie, no fidelitie, no bõdes of loue, no reuerẽce, nether of lawes nor yet of rulers, no agremẽt of opiniõs but as it were in a miſordered quire, eueri mã ſingeth a cõtrari note. Amõg the heuẽly planets is no diſcenſiõ, al.iiii.elemẽtes kepe their place, euery one do offyce wherunto thei be apointed. And wylt thou ſuffer thy ſpouſe, for whoſe ſake al thinges were made, thus by cōtinuall diſcordes to peryſhe and go to wreke? Shalt thou ſuffer the wiked ſpirites, which be authours and workers of diſcord to beare ſuch a ſwynge in thy kyngdome vnchecked? Shalt thou ſuffer that ſtrōg captain of miſchief, whō thou once ouerthreweſt, agein to inuade thy tētes and to ſpoile thy ſouldiours? when thou wert here a man conuerſāt amonges men, at thy voyce fled the deuyls. Sēd furth we beſeche the o Lord thy ſpirit which may driue awaye out of the breſtes of all them that profeſſe thi name the wiked ſpirites, maſters of riot, of couetiſe, of vaineglory, of carnal luſt, of miſchief, and of diſcorde. Create in vs, o our God and king, a clene hart & reneue thy holy ſpirit in our breſtes, plucke not from vs thy holy Goſt. Rēder vnto vs the ioye of thi ſauing helth and with thi principal ſpirit, ſtrengthē thi ſpouſe and the herdmen therof. By this ſpirit thou recõciledſt the yearthly to the heuẽly, by this thou dideſt frame and reduce ſo many tõges, ſo many nations, ſo many ſondry ſortes of men into one body of a church, which body by the ſame ſpirit is knit to the their head This ſpirit, if thou woll vouchſafe to reneue in all mẽs hartes, than ſhal alſo theſe forreyn myſeries ceaſe, or if thei ceaſe not, at leaſt thei ſhall turne to the profite and auayle of them which loue the. Stei this confuſiõ, ſet in order this horrible Chaos (O Lorde Jeſu) let thy ſpirit ſtretch out it ſelfe vpon theſe waters of euyll wauering opinions. And becauſe thi ſpirit, whiche accordyng to thi prophetes ſaiyng cõtaineth al thinges, hath alſo the ſcience of ſpeakyng, make, that lyke as vnto al them which be of thi houſe, is al one light, one baptiſme, one God, one hope, one ſpirit: ſo thei may haue alſo one voyce, one note & ſong, profeſſyng one catholike truth.

When thou diddeſt mount vp to heauē triumphantly, thou threweſt about frō aboue thi precious thīges, thou gaueſt giftes amongeſt mē, thou dealteſt ſundry rewardes of thy ſpirit. Renue again from aboue thy old boūtefulnes, geue that thing to thi church now fainting & growing douneward, that thou gaueſt vnto her ſhotyng vp at her firſt beginnyng. Geue vnto princes & rulers the grace to ſtād in awe of the, that thei ſo may guyde the cōmon weale as thei ſhould ſhortly render accomptes vnto the that art kyng of kynges. Geue Wiſdome to be alwaies aſſiſtēt vnto them, that whatſoeuer is beſt to be done, thei may eſpye it in their myndes, & purſue the ſame in their doinges. Geue to thy biſhopps the gift of prophesy, that thei may declare & interpret holy ſcripture, not of their owne brain, but of thine inſpiring. Geue them the threfold charite which thou once demaūdedſt of Peter what time thou diddeſt betake vnto hym the charge of thy ſheepe. Geue to thi prieſtes the loue of ſobernes, and of chaſtite. Geue to thy people a good wil to folow thy commaundemẽtes, and a redines to obey ſuche perſons, as thou haſt appointed ouer theim. So ſhall it come to paſſe, if through thi gift thi prices ſhal cõmaund that thou requireſt, if thy paſtures and herdmẽ ſhall teach the ſame, & thy people obey them both, that the old dignitie & tranquillitie of the church ſhall returne againe with a goodly order vnto yͤ glory of thi name. Thou ſparedeſt the Niniuites appointed to be deſtroied, aſſone as thei cõuerted to repentaunce. And wylt thou diſpiſe thy houſe fallyng doune at thy feete, which in ſtead of ſacke cloth hath ſighes, and in ſteade of aſſhes teares? Thou promiſedeſt forgeuenes to ſuche as turne vnto the, but thys ſelfe thyng is thy gyfte, a manne to turne wyth hys hole heart vnto the, to the intente all oure goodnes ſhoulde redounde vnto thi glory. Thou art the maker, repaire thy worke, that thou haſt faſhioned. Thou arte the redemer, ſaue that thou haſt bought. Thou art the ſauiour, ſuffer not them to periſhe that do hang on the. Thou art the Lorde and owner, chalenge thy poſſeſſion. Thou art the head, help thi membres. Thou art the kyng, geue vs a reuerence of thi lawes. Thou art the prynce of peace, breath vpon vs brotherly loue. Thou art the God, haue pitie on thy humble beſechers: be thou according to Paules ſaiyng, all thynges in all men, to the intent the hole quyre of thy church with agreyng myndes and conſonant voyces for mercy opteyned at thy handes, may geue thankes to the father, ſonne, and holy goſt: whiche after the mooſt perfecte example of concorde be diſtincted in propertie of perſonnes, and one in nature, to whom be prayſe and glory eternally. Amen..

A praier

¶ A praier for the kepyng of a good name.

That wiſe mā which was priuy of thi ſecretes (O heuenly father) taught vs that an honeſt name is a treaſure right precious, whē he ſaieth: Better it is to haue a good name then precious oyntmentes. But this ſo excellēt and good thyng we neither can get nor kepe but by thy ayde and help. Nowe ſurely the well and founteyne of a good name is a faultleſſe lyfe: This therfore, in eſpecyall we demaund and craue of the, O Lorde almyghtie, yet neuertheleſſe, foraſmuche as oftentimes innocency and fautles lyuing is not ynough, neither yet a ſure buckler and defence, namely agaynſt ſuche as vnder their lippes beare the poiſon of ſerpentes, yea, & oft times it happeneth, that whē we ſuppoſe to be amonges our truſtie frendes we dwell with Ezechiel among ſcorpions and venemous ſerpentes, we crye with thy holye Prophetes, O Lorde delyuer my ſoule from wiked lyppes, and a gileful tongue, but if neuertheles it bee ſene to thy goodnes to exercyſe thy ſeruauntes alſo with this affliction, to the intent thei maye better be broughte to godlines and perfection: graunte (we the praye) that with Paule thy mooſt valyaunt champion we maye by reproche and glory, by infamy and good name, abide ſtyl in thy commaundementes, throughe Jeſu Chriſt, whiche alſo hymſelfe (when he walked here in yearth) was reuyled, ſlaundered, euyll ſpoken of, and called to his teeth a Samaritane, a wyne drincker, a diſceyuer of the people, and one that had a Deuyll. The ſame nowe reigneth with the in glory together with the holy goſt. Amen.

¶ A praier agaynſt worldly carefulnes.

O moſt

O Mooſte dere and tender father, our defẽdour and nouryſher, indue vs with thy grace that we mai caſt of the great blyndnes of our myndes & carefulnes of wordly thinges, and may put our hole ſtudy & care in kepyng of thy holye lawe. And that we may laboure and trauaile for our neceſſities in thys lyfe, lyke the birdes of the ayre, and the lylies of the feelde withoute care. For thou haſt promyſed to be careful for vs and haſt commaunded that vpon the we ſhoulde caſt all our care, whiche lyueſt and reigneſt world without ende. Amen.

¶ A praier againſt pryde and vnchaſtnes. Eccle. xxiii.

O Thou LORD father and god of my life, let me not vſe proudely to looke, but turne away from me all fylthy deſires.

G

ſyres. Take from me the luſtes of the body, let not the deſires of vnclenneſſe take hold vpon me, and geue me not ouer into an vnſhamefaſt and obſtinate mynde. Amen.

¶ A nother praier agaynſt Pride.

O Lorde Chriſt in mooſt mightie powre, moſt meke, and in greateſt excellēcy, mooſt lowly, yea, of thine owne wyll mooſt humble, geue vnto me thy minde and ſpirit that I maye knowledge my wekenes leauened and infected with malitiouſnes, that through thine example I mai be hūble & meke, whiche haue no cauſe to boaſt my ſelf. Thinges of the world be vncertein, let to a ſhort vſe. The body is fading, fraile, and filthy, the mind is blind and frowarde, what ſoeuer I haue of mine owne: it is naughte, If I haue anye goodnes, it is of God, & not of me. Knowīg this feblenes of my ſelf why ſhulde I magnifie my ſelfe: And ſpecially ſith thou Lord of heauen and earth, being of ſuch wonderful excellēcy diddeſt humble thy ſelfe to the loweſt ſtate of men, graunt me true humilitie that I may be exalted to the euerlaſting glory, which liueſt and reigneſt with the father and the holye goſt for euer. Amen.

A praier againſt enuy.

LORD, the inuentour and maker of al thinges, and the dyſpoſer of thy giftes, whyche thou beſtoweſt of thy bounteous liberalitie, geuyng to eache man more then he deſerueth, vnto eache mā ſufficiently, ſo that we haue no cauſe of grudge or enuy, ſithe thou giueſt vnto all men of thine owne, and vnto ſuche as deſerue it not, and to eache man ſufficiently toward the heauenly bleſſednes: graunt vs that we be not enuyous but quietly content with thi iudgemēt and the diſpoſing of thy giftes and benefites. Graunt vs to be thankfull for that we receiue, and not to murmyr ſecretly with our ſelfes agaynſt thy iudgement and bleſſed wyl, in beſtowyng thy free benefites, but rather that we loue and prayſe thy bounteous liberalyte as well in others as in our ſelfe, and alwaies magnifie the O Lord, the well of al gyftes and goodnes. To the be glory for euer. Amen.

A praier agaynſt anger.

LOrde Ieſu Chriſt which ſaydeſt, whoſoeuer is ãgry with his brother, ſhalbe gyltie to iudgement: which alſo doeſt reſerue from tyme to tyme all vengeaunce and diſpleſure to thy ſecret and iuſt iudgement: Graunt vs of thi great mercy that by no maner of occaſion we fal not into diſorderyng of our ſelfe by anger and deſire of reuẽgyng, but that we may alway remember not only thy godly commaundement, whiche chargeth vs to do wel to them that hate vs and to pray for them, that ſay euyll by vs: but alſo that we beare in mynd thy holy example, whiche diddeſt praye for them that cruelly crucified the. To the with the father and holy goſt be glory euerlaſtyng. Amen.

A praier in aduerſitie.

O LORDE God withoute whoſe wyl & pleſure a ſparowe dooth not fall vpon the ground, ſeyng it is thy wil and permiſſion, that I ſhoulde be in this myſerye and aduerſitee: Seyng alſo that thou doeſt punyſhe me with aduerſitee, not to deſtroye me and caſt me awaye, but to call me to repentaunce, and to ſaue me. For whom thou loueſt, hym doeſt thou chaſtiſe. Furthermore, ſeyng afflictiō and aduerſitie worketh pacience, and whoſo paciently beareth tribulacion, is made like vnto our ſauiour Chriſt our head. Finally ſeyng that in all tribulacion and aduerſitie, I am in aſſuraunce of comfort at thy gracious hād. For thou haſt cōmaūded me to cal vpon the in the time of tribulaciō, and haſt promiſed to here and ſuccour me. Graunt me therfore, o almightie God and merciful father, in all trouble and aduerſitie to bee quiet, without impacience and murmuryng, without diſcoragyng and deſperacion, to praiſe & magnifie the, to put my hole truſt and confidence in the, for thou neuer forſakeſt them, that truſt in the, but workeſt all for the beſt to thē that loue the, and ſeke the glory of thi holy name To the be glory for euer. Amen.

¶ A praier in proſperitee.

I Geue the thankes o God almyghtie, whiche not alonly haſt endued me with the giftes of nature, as reaſõ, powre & ſtrength, but alſo haſt plentifullye geuen me the ſubſtance of this worlde: I knowledge (O Lord) that theſe are thy giftes, and confeſſe with holy ſaint James that there is no perfecte nor good gyft but it commeth from the (O father of lyghtes) whiche geueſt frelye and caſteſt no man in the teeth. I knoledge with the prophet Agge, that gold is thine and ſiluer is thine, and to whõ it pleſeth the, thou geueſt it, to the godly that thei maye be thy diſpoſers and diſtributours therof, and to the vngodly to heape vp their damnacion withal. wherfore, my moſt merciful God, I hũbly beſeke and deſire of the to frame in me with thy holy ſpirit a faithful hart & redy hand to diſtribute theſe thi good gyftes accordyng to thy wyll and pleaſure, that I treaſure not vp here where theues may robbe, and mothes corrupt but to treaſure in thy heuēly kyngdom wher nether theſe may ſteale, nor moth defile, to my owne comforte (whom of thy mercye thou haſt promyſed, to reward therfore) to the good example of the humble and weke of thy congregatyon, and to the glory of thy name. To whom with thy ſonne and holy goſt be all honour and praiſe, worlde without ende. Amen.

¶ A fruitful praier to be ſaied at all tymes.

O Merciful God, graunt me to couet with a feruent mynde thoſe thynges whiche maye pleaſe the, to ſearch thē wyſely, to knowe them truely, and to fulfyll them perfectly to the laude and glorye of thy name. Ordre my lyuyng, ſo that I maye do that whiche thou requireſt of me, and geue me grace that I maye obtayne thoſe thinges, whiche be moſt conuenient for my ſoule. Good Lorde make my way ſure and ſtreight to the, ſo that I fall not betwene proſperitee and aduerſitee, but that in proſperous thynges I may geue the thankes, and in aduerſite be pacient, ſo that I be not lift vp with the one, nor oppreſſed with the other. And that I may reioyce in nothyng, but that which moueth me to the, nor to be ſory for nothing but thoſe thynges whiche draweth me from the, deſiryng to pleſe no body, nor fearyng to diſpleſe any beſydes the. Lord let all wordlye thynges bee vyle vnto me for the, let me not bee merye with the ioye that is without the, and let me deſyre nothyng beſides the. Let that laboure delight me which is for the, & let all the reſt weri me, which is not in the. Make me to lift my hearte oftimes to the, and when I fal, make me to thynke on the, and be ſory with a ſteadfaſt purpoſe of amendement. My God, make me humble without fainyng, merye without lightnes, ſad without myſtruſt, ſobre without dulnes, true withoute doblenes, fearyng the without deſperacion, truſtyng in the without preſumpcion, tellyng my neighbours faultes without diſſimulacion, teaching them with wordes and examples withoute mockynges, obedient without arguyng, paciēt without grudgyng, and pure withoute corrupcion. My mooſt louyng Lorde and God, geue me a wakyng heart that no curious thoughte withdrawe me from the, let it bee ſo ſtrong that no vnworthy affection drawe me backward, ſo ſtable, that no tribulacion breake it. My Lord, graunt me wyt to knowe the, diligence to ſeke the, conuerſaciō to pleaſe the: and finally, hope to embrace the, for the precious bloudſake of that immaculate lambe our only ſauiour Jeſu Chriſt: To whom with the father and the holye goſt thre perſonnes and one God, be al honour and glory worlde without ende. Amen.

A de-

A deuoute praier vnto Jeſu Chriſt called, O bone Ieſu.

O Bountefull Jeſu, O ſwete Jeſu, O Jeſu the ſōne of the pure virgin Mari, ful of mercy and truthe, O ſwete Jeſu after thy greate mercy, haue pitie vpon me. O benigne Jeſu I praie the by the ſame precious blood, that for vs miſerable ſynners, thou were contente to ſhed in the aulter of the croſſe, that thou vouchſafe cleane to aduoyde all my wickednes, & not to deſpiſe me, humbly this requiryng, and vpon thy moſte holye name Jeſus callyng. This name Jeſus is a ſwete name. This name Jeſus is the name of health. For what is Jeſus but a ſauiour? O good Jeſus that haſt created me, and with thy precious bloude redemed me, ſuffer me not to be dampned, whom thou haſt made of naught. O good Jeſu let not my wikednes deſtroy me, whom thy almighty goodnes made & formed. O good Jeſu reknowledge

ledge that is thine in me, & wipe cleane awaye that draweth me from the. O good Jeſu whā tyme of mercy is, haue mercy vpon me, neither confounde me not in the tyme of thy terrible iudgement. O good Jeſu, if I wretched ſynner for my mooſt greuous offēces haue by thy verye iuſtice deſerued eternall payn, yet I appele from thy righteouſnes, and ſteadfaſtly truſt in thyne ineffable mercye. I doughte not but thou wylt haue mercy vpon me lyke a myld father and mercyfull Lorde. O good Jeſu what profit is in my bloud, ſyns that I muſt deſcend into corruption. Certenlye they that bee dead ſhall not magnifie the, nor lykewyſe al thei that go to hell. O mooſt merciful Jeſu haue mercy vpon me. O mooſte ſwete Jeſu, delyuer me. O mooſt meke Jeſu be vnto me comfortable. O Jeſu accept me a wretched ſynner into the number of the that ſhalbe ſaued. O Jeſu the helth of the that beleue in the, haue mercy vpon me. O ſwete Jeſu the forgeuenes of all my ſinnes. O Jeſu the ſõne of the pure virgin Mari indue me with thy grace wyſedome, charite, chaſtite and humilitie, yea & ſteadfaſt pacience in all my aduerſities, ſo that I may perfitly loue the, and in the bee glorified, & haue my onlye delyghte in the, worlde withoute ende. Amen.

¶ A praier to be ſaid at the houre of death.

O Lorde Jeſu, whiche art the onely health of al mẽ liuyng and the euerlaſtyng lyfe of them which die in thy faith. I wretched ſinner geue and ſubmit my ſelfe holy vnto thy mooſt bleſſed wyll: And I beyng ſure that the thyng cannot peryſh, whiche is commytted vnto thy mercy: wyllingly now I leaue this frail and wicked fleſh in hope of the reſurreccion whiche in better wyſe ſhall reſtore it to me againe. I beſeche the mooſt merciful Lord Jeſu Chriſt, that thou wilt by thi grace make ſtrong my ſoule againſt al temptations, and that thou wilt couer & defende me with the buckler of thy mercy againſt al the aſſaultes of the deuel. I ſe & knowledge that there is in my ſelf no helpe of ſalcion, but all my confidence, hope, and truſt is in thy moſt merciful goodnes. I haue no merites nor good woorkes which I may aledge before the: Of ſinnes & euyll workes (alas) I ſe a great heape, but through thy mercye I truſt to be in the number of theim, to whom thou wilt not impute their ſinnes, but take and accepte me for righteous and iuſt, and to be the inheritour of euerlaſtyng lyfe. Thou mercifull Lord were borne for my ſake: Thou diddeſt ſuffer both hūger and thirſt for my ſake, thou diddeſt preach and teach, thou diddeſt praye and faſt for my ſake: thou dyddeſt all good workes and deedes for my ſake. Thou ſufferedſt mooſt greuous peines and turmẽtes for my ſake And finally, thou gaueſt thi mooſt precyous body to dye, and thy bloud to be ſhed on the croſſe for my ſake. Nowe mooſt mercifull ſauioure, let all theſe thynges profyt me, whiche thou frelye haſt geuen me, that haſt geuen thy ſelf for me, let thy bloude clenſe, and waſhe awaye the ſpottes and foulnes of my ſinnes. Let thy righteouſnes hide and couer my vnrighteouſnes. Let the merites of thi paſſion and bloud be the ſatiſfacciõ for my ſinnes. Geue me Lord thy grace that my fayth and ſaluacion in thy bloud wauer not in me, but euer be firme and conſtant, that the hope of thy merci and life euerlaſting neuer decaye in me, that charitie wax not colde in me: finally, that the wekenes of my fleſhe bee not ouercome with the feare of death. Graunt me merciful ſauiour, that when death hath ſhut vp the eyes of my body, yet that ẏ eyes of my ſoule maye ſtyll behold and looke vpon the, that when death hath taken away the vſe of my tonge and ſpech, yet that my hart may cry & ſay vnto yͤ: In manus tuas domine commendo ſpiritum meum, that is to ſay: O Lord, into thy hãdes I geue and commyt my ſoule, Domine Ieſu accipe ſpiritum meum. Lord Jeſu, receiue my ſoule vnto the. Amen.

A generall confeſſion of ſinnes vnto God.

O Mooſt merciful Lorde God and mooſt tender and deare father, vouchſafe I hartely beſech yͤ, to loke doune with thy fatherly eyen of pitie vpõ me moſt vile & wretched ſinner, whiche lye here proſtrate in heart before the fete of thy botomeles merci, for I haue ſined againſt the throne of thi glory, & before the o father, in ſo much that I am nomore worthi to be called thi ſõne. Neuertheles, foraſmuch as thou art the God and father of all comforte, ⁊ againe deſireſt not the deathe of the ſynner, but like a true Samaritain takeſt thought of my ſely wounded ſoule: Make me (I pray the) by infounding thi precious oyle of comfort into my woundes, ioyfullye to runne with the loſt ſonne vnto the lap of thine euerlaſtyng pitie. For lo, thou art my hope ⁊ truſt, in whom I onli repoſe my ſelf, hauing in the full cõfidẽce and faith, ⁊ ſo I ſay with very faithful heart, truſting in thy merci, I beleue in the o God the father, in the o God the ſõne, ⁊ in the o God the holy goſt. iii. ꝑſons ⁊ one true ⁊ alſo veri God, beſide whõ I knowledge none other God in heuẽ aboue, nor in earth beneth: yea, ⁊ I pore ſinner do accuſe my ſelfe vnto the dere father, that I haue ſore ⁊ greuouſly offẽded thi almighty goodnes ⁊ maieſty in the cõmitting of mine aboũdãt greuous ⁊ manifold ſines ⁊ wretchednes, for I haue not kept yͤ leſt of thi moſt godly ⁊ bleſſed cõmaũdemẽtes like as righteouſnes may require & demaund theſame of me. I haue (I ſaye) not honoured the lyke my God, nor dread the like my Lord, loued the like my father truſted in the like my creature and ſauiour. Thy holy and dreadfull name vnto whom all glory and honour belongeth, haue I vſed in vain. I haue not ſãctified the holy dayes with workes whiche be acceptable vnto the, nor inſtructyng my neighboure in vertue accordyngly. I haue not honoured my parentes nor bene obedient vnto them through whom (as by an inſtrument) thou haſt wrought my commyng in to this world. The high powers and rulers whiche take their authorite of the I haue not bene wyllyngly obedient vnto. I haue not kept mine heart pure and cleane from mãſlaughter, yea had not thy grace and mercie defended me the better, I ſhould haue cõmitted the deede alſo. I likewiſe am not pure frõ thefte, nor from aduoutry, nor frõ falſe witneſſe bearyng, but haue in myne heart and mynde wiſſhed and deſired my neighbourres goodes & thynges, I haue folowed the greate prince of this world Satan (whiche hath been a lier euen from the begynnyng) in concupiſcence of the fleſſhe, in pride of liuyng, in liyng, in deceitfulnes, in lechery, in hatred and alſo enuy, in bakbityng, in diſpayre, & alſo miſbelefe. My fiue wittes haue I fowly miſuſed & ſpent, in hearyng, ſeyng, ſmellyng, taſtyng and alſo felyng, whiche thou haſt geuen me to vſe vnto thy honour and glorye, and alſo to the edificaciō and profit of my neighbour. But in what maner ſo euer that I haue offended and ſynned againſt thy eternal maieſtie (for no mā knoweth throughly his ſynnes as thy Prophete witneſſeth) whether it hath bene by daie or els by night, yea euen from my childehod vnto this dai, were it in wordes, workes or thoughtes ſecretly or openly: O my mercifull God

I am ſory for it, eue͂ fro͂ the very botom of my hart, yea, and my ſolle mourneth for ſorowe moſt merciful father, that I am not a thouſa͂d times ſorier the͂ I am Howbeit, in token of great repentau͂ce (though all hartes be knowne well ynough vnto the) I do knocke & ſtryke my breaſt & ſaye in bitternes of harte & ſolle, Lorde god & father haue mercye, Lorde god ſo͂ne haue mercy, Lord god holy goſt haue mercy. Spare me of thy infinite mercy dere lord nowe, & all the dayes of my life, & let me haue parte of thine abu͂dau͂t grace, ſo as I may cha͂ge my ſinfull life, & put out of me the olde ma͂ with al his euil co͂cupiſcence, & alſo that I may dye vnto the worlde, & that the world may be vnto me a croſſe, & ſo go furth in a new life. Stre͂then me (O lord) in a true hu͂ble hart, in perfit loue hope & truſt in the. Geue my ſolle the grace to deſire the only, in yͤ only to reioyce & repoſe my ſelf, & that I may vtterly renounce & forſake the vaine affiaunce of this world, ſo that thou maiſt find me redy with the good ſeruaũt in the mydnight of my death, which ſhall ſodenly ſtele vpon me like a thefe ere I be aware. Be thou vnto me at ẏ time of nede (o lord) a towre of ſtrẽgth, a place of refuge, & a defenſible God, namely againſt the face of the fend, who like a roring lion ſhalbe then mooſt redy to deuour me, & againſt deſperacion, whiche then ſhalbe buſy to greue me. Let then thi comfort cleaue faſt vnto me, thi mercy kepe me, & thi grace guide me. Fetch then again, Lord God the father, that which thi puiſaũt myght hath ſhapen, fetch then again lord the ſõne ẏ which thou haſt ſo wiſely gouerned & bought with thy precious bloud. Take agayn then lord holye goſt, that whiche thou haſt kept and preſerued ſo louyngly in this region of ſinne & vale of miſery, iii perſõs & one very God, vnto whom be praiſe & honour for euer & euer. Amen.

¶ A praier agaynſt the deuel.

Jeſu

IEſu Chriſt (our Lorde) whiche by the mouth of the holy Apoſtle ſeinte Peter, mooſt truely diddeſt ſay that oure aduerſary the deuyll goeth about like a roarynge Lyon, ſekyng whome he may deuour: he is buſy and fyerſe, and breaketh in vpon vs, ſo that if thou helpe not, he wyl ſone deceiue vs, with his craft ouerturn vs, with his might and with his cruelnes teare vs in peces. But yf thou whiche haſt vanquiſhed him, wilt appere, but as it were a far of, thou wilt make him afraid, and with thy onely loke put him to flight. Vouchesafe (o lorde) to receiue vs into thy garde, beyng but infantes, weke feble, and vnſkilfull, leaſt the fyers and cruell beaſt all to teare vs. we beare before vs & ſhew furth in this our fight the croſſe thy banner, the croſſe thy tryumph & victory, that our enemy may well know that we do our buſynes by thy counſaile, ayde, and ſtrength: to the

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bee glorye for euer. Amen.

For the deſire of the lyfe to come.

This my body is the very darke and filthy priſon of the ſolle, this worlde is an exile, and a banyſhment: this lyfe is care & myſery, but where thou arte (O Lorde) there is the very countrey of libertie, & euerlaſtyng bleſſednes. Styre our myndes nowe and then, to remember ſo great felicite: Powre into our hartes a deſire of ſuche precious thynges, and of all thinges mooſt to be deſired. Geue quietnes vnto our mynde, & graunte that we maye haue ſome taſt of thy euerlaſtyng ioyes, whereby theſe thynges of the worlde maye ſeme filthy, and be ſo lothfull vnto vs, whiche we ſeke for ſo erneſtly, and enbrace ſo gredely, and retayne ſo ſurelye, that we maye refuſe &

diſpiſe theſe bitter and filthy thynges,
and mooſt feruentlye deſire the
ſwetnes of thy familiarite, in
the whiche al goodnes is
contained: To the
be glorye for e-
uer. Amen.

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The ende of the Primer.

BRITISH MUSEUM

The copi of the Kinges highnes bil aſſigned.

HENRY THE. VIII. by the grace of God, of Englād Fraunce, and Ireland Kynge: defendour of the fayth, and of the churches of England and Ireland in earth the ſupreme heade. To all Printers and Bookeſellers, and to all other our offycers, Miniſters and ſubiectes.

We do you to vnderſtande, that of our grace eſpeciall, we haue graunted and geuen Priuiledge and lycence, to our welbeloued ſubiect Richard Grafton, Printer & ſeruaunt to our mooſt dereſt ſonne Prynce Edwarde, and Edwarde Whitchurch citezen of Londō, to Print or cauſe to be Printed our (Primer nowe by vs and our clergy ſet furth) both in Englyſhe and Latin: and none other perſon nor perſons of what eſtate, degre, or cōdicion ſoeuer thei be of, to Print or cauſe the ſame Primer to be Printed, or anye part therof, but onely the ſaied Richard and Edwarde and either of thē and the aſſignes of any of them. Neither to ſell nor buy of anye other impreſſions than ſuche as ſhalbe Printed by the ſayd Richard or Edward or the aſſignes of any of thē.

Wherfore, we woll and ſtreightly commaund & charge al & ſinguler oure ſubiectes, aſwel Printers as Bookeſellers, and all other perſonnes within oure dominions, that they ne any of them preſume to Print or ſell, or cauſe to be Printed or ſold the ſaied booke or any parte therof, contrarye to the meanyng of thys our preſent lycence and priuiledge, vpon payn of oure high diſpleaſour. Geuen at our Manour of Grenewich the. xxviii. day of Maye, in the xxxvii. yeare of oure reigne.

God ſaue the Kyng.

E P

IMPRINTED AT
London within the precinct of the
late diſſolued houſe of the gray
Friers, by Richard Graf-
ton Printer to the Prin
ces grace, the
xxix. daye
of
May, the yere of our Lord,
M.D.XLV.

Cum priuilegio ad impri-
mendum ſolum.

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